

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 8th July 1916.

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PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[As it stood on the 1st January 1916.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Banhi" (P) ..	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 47 years.	500
2	"Diptee" (P) ...	Do.	Do	Rev. G R. Kampfer ...	500
<i>Bengali.</i>					
3	"Ahale Hadis" (P) ...	Calcutta	Monthly	Maulvi Abdul Hakim ; age 32 years	1,000
4	"Alaukik Rahasya" (P) ...	Do.	Do.	Kshirod Prasad Vidyabinod, Brahmin ; age 57 years.	700
5	"Al-Islam" (P) ...	Do.	Do.	Akram Khan ; age 36 years	900
6	" Alochana " (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 50 years.	500
7	"Ananda" (P)	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin ; age 40 years.	500
8	"Ananda Sangit Patrika" (P).	Calcutta	Do.	Pratibha Devi, Brahmo ; age 46 years.	300
9	"Anjali" (P) ...	Do.	Do.	Krishna Bihari Datta ; age 30 years.	200
10	"Antapur" (P)...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 31 years.	1,000
11	"Archhana" (P) ...	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 37 years.	600
12	"Arghya" (P) ...	Do.	Do.	Sures Ch. Palit, Hindu, Kayastha ; age 35 years.	350
13	"Aryya Kayastha Pratibha" (P).	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 76 years.	1,000
14	"Avasar" (P) ...	Calcutta	Do.	Lal Behari Datta, Hindu, Tanti ; age 51 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 42 years.	600
16	"Baidya Sammilani" (P) ...	Do.	Do.	Bikrampur, Ambastha Sammilani, Dacca,	1,000
17	"Baidya Sanjivani" (P) ...	Calcutta	Do.	Upendra Nath Vaidyaratna, Hindu Baidya ; age about 53 years.	500
18	"Baisya Patrika" (P) ...	Jessore	Do.	Jogendra Nath De, Hindu, Barui ...	500
19	"Balak" (P) ...	Calcutta	Do.	C. S. Patterson ...	4,000
20	"Bamabodhini Patrika" (P)	Do.	Do.	Sukumar Dutt, Brahmo ; age 44 years.	500
21	" Bangabandhu " (P)...	Dacca	Do.	Ishan Chandra Sen, Brahmo ; age 58 years.	150
22	"Banga Mahila" (P) ...	.....	Do.	Abinash Ch. Sarbbabhouma, Hindu, Brahmin ; age 45 years.	Not known.
23	"Bangali" (N)	Calcutta	Daily	The Hon'ble Babu Surendra Nath Banarji, Brahmin ; age 70 years.	6,000
24	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar ; age 31 years.	1,550
25	" Bangavasi " (N)	Calcutta	Do.	Rai Sahib Behary Lal Sarkar, Hindu, Kayastha ; age 59 years.	19,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
26	" Bankura Darpan " (N).	Bankura	... Weekly ...	Rama Nath Mukharji ; age 55 years	453
27	" Banshari " (P)	... Calcutta	... Monthly ...	Tapan Das, Hindu, Kayastha ; age 23 years.	500
28	" Barisal Hitaishi " (N)	Barisal	... Weekly ...	Durga Mohan Sen, Hindu, Baidya ; age 38 years.	625
29	" Basumati " (N)	... Calcutta	... Do ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age 49 years, and Panchkari Banerji.	14,000
30	" Bauddha Bandhu " (P)	... Do.	... Monthly ...	Sriman Purnananda Swami, age 33 years.	750
31	" Bhakti " (P)	... Howrah	... Do.	Dines Chandra Bhattacharya, Hindu, Brahmin ; age 30 years.	600
32	" Bharati " (P)	... Calcutta	... Do.	Mani Lal Ganguli, Brahmo ; age about 33 years.	1,700
33	" Bharatbarsha " (P)	... Do.	... Do.	Amulya Charan Ghosh Vidyabhusan, Kayastha ; age 40 years ; and Jaladhar Sen, Kayastha, age 52 years.	4,000
34	" Bharatmahila " (P)	... Dacca	... Do.	Srinati Saraju Bala Dutta, Brahmo ; age 35 years.	450
35	" Bharat Nari " (P)	... Calcutta	... Do.	Ananda Chandra Gupta, Hindu, Baidya.	1,000
36	" Bhisak Darpan " (P)	... Do.	... Do.	Rai Sahib Giris Chandra Bagchi ...	250
37	" Bidushak " (P)	... Do.	... Do.	Kshetra Nath Banerji, Brahmin ; age 42 years.	200
38	" Bijnan " (P)	... Do.	... Do.	Dr. Anrita Lal Sarkar, Satgope ; age about 44 years.	200
39	" Bikrampur " (P)	... Mymensingh	... Quarterly ...	Jogendra Nath Gupta, Hindu, Baidya.	500
40	" Birbhum Varta " (N)	... Suri	... Weekly ...	Devendra Nath Chakravarti, Hindu, Brahmin ; age 42 years.	1,007
41	" Birbhumi " (P)	... Calcutta	... Monthly ...	Kulada Prasad Mallik, Hindu, Brahmin ; age 35 years.	800
42	" Birbhum Vasi " (N)	... Rampur Hât	... Weekly ...	Tara Sundar Mukherji, Hindu, Brahmin.	700
43	" Brahma Vadi " (P)	... Barisal	... Monthly ...	Manamohan Chakravarti, Brahmo ; age 54 years.	660
44	" Brahma Vidya " (P)	... Calcutta	... Do.	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
45	" Brahman Samaj " (P)	... Do.	... Weekly ...	Pandit Basanta Kumar Tarkanidhi, Hindu, Brahmin ; age 41 years.	1,000
46	" Burdwan Sanjivani " (N).	Burdwan	... Do.	Prabodhananda Sarkar, Hindu, Kayastha ; age 25 years.	700
47	" Byabasay O Baniya " (P)	Calcutta	... Monthly ...	Sachindra Prosad Basu, Brahmo ; age 38 years.	500
48	" Chabhis Pargana Vartavaha " (N).	Bhawanipur	... Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 32 years.	800
49	" Charu Minir " (N)	... Mymensingh	... Do.	Vaikantha Nath Sen, Hindu, Kayastha	800
50	" Chikitsa Prakas " (P)	... Nadia	... Monthly ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 30 years.	500
51	" Chikitsa Tatva Vijnan " (P)	Calcutta	... Do.	Binode Lal Das Gupta, Vaidya ; age 46 years.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
52	"Chinsura Vartavaha" (N).	Chinsura	Weekly	Dina Nath Mukherji, Brahmin ; age 50 years.	1,000
53	"Dainik Chandrika" (N).	Calcutta	Daily except on Thursdays.	Hari Das Datta, Hindu, Kayastha ; age 45 years.	400
54	"Dainik Basumati" (N)	Calcutta	Daily	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 49 years, and others.	3,500
55	"Dacca Prakas" (N)	Dacca	Weekly	Sasi Bhushan Biswas. Hindu, Kayastha.	800
56	"Darsak" (N) ...	Calcutta	Do.	Satis Chandra Bhattacharji, Brahmin ; age about 41 years.	2,000
57	"Dhanwantari" (P)	Do.	Monthly	Purna Chandra Gupta, Hindu, Vaidya age 62 years.	600
58	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
59	"Diamond Harbour Hitaishi" (N).	Diamond Harbour	Weekly	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 55 years.	7,000
60	"Education Gazette" (N) ...	Chinsura	Do.	Kumar Dev Mukherji, Brahmin ; age 26 years.	1,500
61	"Faridpur Hitatshini" (N).	Faridpur	Do.	Raj Mohan Majumdar, Hindu, Vaidya ; age about 79 years.	900
62	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha ; age 37 years.	800
63	"Gambhira" (P)	Malda	Bi-monthly	Krishna Charan Sarkar, Hindu, Kayastha ; age about 36 years.	300
64	"Gaud-duta" (N)	Do.	Weekly	Krishna Chandra Agarwalla, Hindu, Baidya.	400
65	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev, Kayastha ; age 58 years.	3,000
66	"Hakim" (P) ...	Do.	Do.	Masihar Rahaman, Muhammadan ; age 33 years.	500
67	"Sri Gauranga Sevaka" (P)	Do.	Do.	Lalit Mohan Banarji, Hindu, Brahmin ; age 59 years.	400
68	"Hare School Magazine" (P)	Do.	Do.	Harendra Lal Ghosh, Hindu, Kayastha	500
69	"Hindu Ranjika" (N)	Rajshahi	Weekly	Kachimuddin Sarkar, Muhammadan ; age 42 years.	200
70	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
71	"Hindu School Magazine" (P)	Calcutta	Do.	Bajali Bhushan Shome, Hindu, Kayastha ; age 18 years.	800
72	"Hitavadi" (N)	Do.	Weekly	Chandrodaya Vidyavinode, Hindu, Brahmin ; age 51 years.	32,000
73	"Islam Abha" (P)	Dacca	Monthly	Shaikh Abdul Majid	1,000
74	"Islam-Rabi" (N)*	Mymensingh	Weekly	Maulvi Maziuddin Ahmad, Muslim ; age about 34 years.	700
75	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist ; age 58 years.	700
76	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
77	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrista Bagchi, Hindu, Brahmin ; age 32 years.	600
78	"Jangipur Samoad" (N)*	Murshidabad	Weekly	Sarat Chandra Pandit, Hindu, Brahmin.	About 100

*Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
79	"Janmabhumi" (P)	Calcutta	Monthly	Jatindranath Datta, Hindu, Kayastha; age 32 years.	300
80	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	800
81	"Jhankar" (P)	Calcutta	Monthly	Jitendra Nath Pal, Hindu, Kayastha; age 35 years.	900
82	"Jubak" (P) ...	Santipur	Do.	Jnananda Pramanik, Brahmo; age 36 years	300
83	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
84	"Kajer-Loke" (P)	Calcutta	Do.	Saroda Prasad Chatterji, Brahmin; age 49 years.	350
85	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 51 years.	500
86	"Kanika" (P) ...	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 39 years.	150
87	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 70 years.	500
88	"Kayastha Patrika" (P)	Calcutta	Monthly	Sarat Kumar Mitra, Hindu, Kayastha; age 40 years.	750
89	"Khulnavasi" (N)	Khulna	Weekly	Gopal Chandra Mukharji, Hindu, Brahmin; age 54 years.	350
90	"Krishak" (P)	Calcutta	Monthly	Nikunja Bihari Datta, Kayastha; age 42 years.	700
91	"Krishi Samvad" (P)	Dacca	Do	Nishi Kanta Ghosh Hindu, Kayastha age about 36 years.	1,000
92	"Kshatriya Bandhoo" (P) ...	Calcutta	Do.	Nagiswar Prasad Sinha, Hindu, Kshatriya; age 40 years.	400
93	"Kshristya Bandhav" (P) ...	Do.	Do.	Mathura Nath Nath, Christian; age about 52 years.	500
94	"Kushadaha" (P)	Do.	Do.	Jagindra Nath Kundu, Brahmo; age 38 years.	500
95	"Mahila" (P) ...	Do.	Do.	Revd. Braja Gopal Neogi, Brahmo; age 61 years.	200
96	"Mahila Bandhav" (P)	Do.	Do.	Miss K. Blair; age 61 years	500
97	"Mahishya Mahila" (P)	Nadia	Do.	Srimati Krishna Bhabani Biswas, Hindu, Kaibarttha.	300
98	"Mahisya Samaj" (P)	Calcutta	Do	Sevananda Bharati, Hindu, Mahishya age 32 years.	1,200
99	"Malancha" (P)	Do.	Do.	Kali Prasanna Das Gupta; Hindu, Vaidya; age 46 years.	1,000
100	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin; age 44 years.	1,100
101	"Manasi" (P) ^o	Calcutta	Monthly	Maharaja Jagadindra Nath Ray Hindu, Brahmin, age 41 years.	2,200
102	"Mandar Mala"	Do.	Weekly	Umesh Chandra Das Gupta, Hindu, Brahmo; age about 68 years.	400
103	"Marmavani" (N) ^o	Do.	Do.	Maharaja Jagadindra Nath Ray, Hindu, Brahmin; age 41 years.	700
104	"Medini Bandhab" (N)	Midnapore	Do.	Gossaindas Karan, Hindu, Satgope; age 27 years.	500

*Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
105	"Midnapore Hitalshi" (N).	Midnapore ...	Weekly ...	Manmatha Nath Nag, Hindu, Kayastha ; age 39 years.	1,700
106	"Moslem Hitalshi" (N).	Calcutta ...	Do. ...	Shaikh Abdur Rahim and Mozummul Haque.	8,500
107	"Muhammadi" (N) ...	Do. ...	Do. ...	Muhammad Akram Khan, Musalman ; age 40 years.	About 7,000
108	"Mukul" (P) ...	Do. ...	Monthly ...	Ananda Charan Sen, Brahmo ; age 46 years.	450
109	"Murshidabad Hitalshi." (N).	Saidabad ...	Weekly ...	Banwari Lal Goswami, Hindu, Brahmin ; age 50 years.	250
110	"Nabagraha Prasanga" (P)	Mymensingh ...	Monthly ...	.....	.....
111	"Nandini" (P) ...	Howrah ...	Issued every two months.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 33 years.	500
112	"Narayan" (P) ...	Calcutta ...	Monthly ...	Chitta Ranjan Das, Hindu ; age 49 years.	1,200
113	"Natya Mandir" (P) ...	Do. ...	Do. ...	Mani Lal Banarji, Hindu, Brahmin ; age 32 years.	700
114	"Nava Vanga" (N) ...	Chandpur ...	Weekly ...	Harendra Kishor Ray, Hindu, Kayastha ; age 27 years.	400
115	"Nayak" (N) ...	Calcutta ...	Daily ...	Panchcowri Banarji, Hindu, Brahmin ; age 49 years.	About 3,500
116	"Navya Bharat" (P)	Do. ...	Monthly ...	Devi Prasanna Ray Chaudhuri, Brahmo ; age 63 years.	900
117	"Nihar" (N) ...	Contai ...	Weekly ...	Madhu Sudan Jana, Brahmo ; age 56 years.	500
118	"Nityananda Sevak" (P) ...	Murshidabad ...	Monthly ...	Abinash Chandra Kabyapurantirtha, Hindu, Brahmin ; age 48 years.	400
119	"Noakhali Sammilani" (N)	Noakhali Town...	Weekly ...	Fazlar Rahman, Muhammadan ; age 33 years.	400
120	"Pabna Bogra Hitalshi" (N).	Pabna ...	Do. ...	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin.	650
121	"Pakshik Patrika" (P) ...	Serampore ...	Fortnightly ...	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	500
122	"Pallivasi" (N) ...	Kalna ...	Weekly ...	Sashi Bhushan Banarji, Hindu, Brahmin ; age 49 years.	300
123	"Pallivarta" (N) ...	Bongong ...	Do. ...	Charu Chandra Ray, Hindu, Kayastha ; age 45 years.	500
124	"Pantha" (P) ...	Calcutta ...	Monthly ...	Rajendra Lal Mukharji ...	300
125	"Pataka" (P) ...	Do. ...	Do. ...	Hari Charan Das, Hindu, carpenter by caste.	400
126	"Pataka" (P) ...	Barisal ...	Quarterly ...	Rev. J. D. Raw ...	500
127	"Prabhini" (N) ^o ...	Do. ...	Weekly ...	Panchkari Banarji, Hindu, Brahmin	3,000
128	"Prachar." (P) ...	Jayanagar ...	Monthly ...	Rev. G. C. Dutt, Christian ; age 48 years.	1,600
129	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly ...	Purna Chandra Chakraverti, Kairvarta, Brahmin ; age 33 years.	210
130	"Prajapati" (P) ...	Do. ...	Monthly ...	Jnanendra Nath Kumar ...	1,000
131	"Prantavasi" (N) ...	Netrakona ...	Fortnightly ...	Jogezh Chandra Chowdhuri, Brahmin	800
132	"Prasun" (N) ...	Katwa ...	Weekly ...	Banku Behari Ghosh, Hindu, Goala ; age 45 years.	715

*Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Bengali—continued.					
133	"Pratijna" (N)	Calcutta	Weekly	Jatindra Lal Mukharji, Brahmin ; age 45 years.	150
134	"Pratikar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin ; age 68 years.	500
135	"Pratibha" (P)	Dacca	Monthly	Abinash Chandra Mazumdar ; Hindu, Brahmin ; age 30 years.	500
136	"Pravasi" (P)	Calcutta	Do	Ramanunda Chatterji, M.A., Brahmo ; age 57 years.	5,000
137	"Priti" (P)	Do.	Do.	Pranankar Sen, M.A., Hindu, Baidya ; age 32 years.	300
138	"Pritibarta" (P)	Tippera	Do.	Kali Das Pal ; Hindu ...	500
139	"Rajint" (P)	Calcutta	Do.	Rev. Rana Maya Biswas, Christian ; age 33 years.	700
140	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 49 years.	400
141	"Rangpur Sahitya Parishad Patrika" (P)	Do.	Quarterly	Bhavani Prasanna Lahiri ; Hindu, Brahmin.	500
142	"Ratnakar" (N)	Asansol	Week'y	Abdul Latif, Muhammadan ; age 36 years.	783
143	"Rayat" (N)*	Calcutta	Do.	Naziruddin Ahmad, Mussalman ; age about 35 years.	900
144	"Sabuj Patra" (P)	Do.	Monthly	Pramatha Nath Chandhuri, Brahmo ; age about 41 years.	500
145	"Sadhak" (P)	Nadia	Do.	Satish Chandra Biswas ; Hindu, Kaivartta ; age 34 years.	200
146	"Sahitya Parishad Patrika" (P)	Calcutta	Quarterly	Mahamahopadhyaya Satish Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 51 years.	2,000
147	"Sahitya Sanhita" (P)	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 62 years.	400
148	"Sahitya Samvad" (P)	Howrah	Do.	Pramatha Nath Sanyal, Hindu, Brahmin ; age 36 years.	1,300
149	"Saji" (P)	Calcutta	Do.	Kshetra Mohan Gupta	300
150	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das, Hindu, Mahisya ; age 36 years	450
151	"Samaj Chitra" (P)	Dacca	Do.	Satish Chandra Roy	300
152	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das, Brahmo ; age 62 years.	About 550
153	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das, a barber by caste ; age 43 years.	200
154	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose ; age about 48 years.	300
155	"Sammilani" (P)	Do.	Monthly	N. J. Basu, M.A.	400
156	"Sandes" (P)	Do.	Do.	Sukumar Roy Chowdhury, Brahmo ; age 32 years.	2,500
157	"Sanjivani" (N)	Do.	Weekly	Krishna Kumar Mitter ; age 55 years.	6,000

*Suspended.

No.	Name of publication.	Where published.	Edition	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
158	"Sankalpa" (P)	Calcutta	Monthly	Amulya Chandra Ghosh, Kayastha ; age about 35 years.	900
159	"Sansodhini" (N)	Chittagong	Weekly	Kali Chandra Gupta, Brahmo ; age about 60 years.	400
160	"Santosh" (P)	Mymensingh	Monthly	Mohim Ch. Chakladar, Hindu, Kayastha ; age 41 years.	1,000
161	"Saswati" (P)	Calcutta	Do.	Nikhil Nath Roy, Kayastha ; age 51 years.	400
162	"Sebak" (P)	Dacca	Do.	Purba Bangala Brahman Sammilani	300
163	"Senapati" (P)	Calcutta	Do.	Revd. W. Carey ; age 59 years	200
164	"Serampore" (N)	Serampore	Weekly	Basanta Kumar Basu, Hindu, Kayastha ; age 36 years.	400
165	"Sisu" (P)	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 41 years.	7,500
166	"Saurabha" (P)	Dacca	Do.	Kedar Nath Majumdar, Hindu, Kayastha ; age 42 years.	1,200
167	"Silpa-o-Subitya" (P)	Chinsura	Do.	Netai Chand Mukherji, Hindu, Brahmin ; age 37 years.	350
168	"Siksha-o-Swasthya" (P)	Calcutta	Do.	Atul Chandra Sen, M.A. B.L., Hindu ; Baidya ; age 41 years.	200
169	"Sikshak" (P)	Barisal	Do.	Revd. W. Carey ; age 59 years	125
170	"Siksha Prachar" (P)	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury ; age 38 years.	1,000
171	"Siksha Samachar" (N)	Dacca	Weekly	Abinash Chandra Gupta, M.A., B.L., Vaidya ; age 39 years.	1,500
172	"Snehamayi" (P)	Do.	Monthly	Revd. A. L. Sarkar	700
173	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo ; age 39 years.	250
174	"Sri Sri Krishna Chaitanya Tattwa Pracharak." (P).	Do.	Do.	Dr. Priya Nath Nandi, Hindu ; age 56 years.	1,000
175	"Sri Sri Nitya Dharma" (P)	Kalighat	Do.	Satya Nath Biswas, Hindu ; age 48 years.	300
176	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnab ; age 32 years.	600
177	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N).	Do.	Weekly	Nisi Kanta Sen, Hindu, Baidya ; age 33 years.	1,200
178	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 42 years.	500
179	"Suprabhat" (P)	Calcutta	Do.	Sm. Kumudini Mitra, Brahmo ; age 32 years.	900
180	"Suraj" (N)	Pabna	Weekly	Manmatha Nath Sanyal	500
181	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 32 years.	300
182	"Suhrid" (N)	Perojpur Barisal	Fortnightly	Jatindra Mohan Gupta, Hindu, Baidya ; age about 37 years.	300
183	"Surabhi" (P)	Contai	Do.	Baranashi Banarji, Hindu, Brahmin ; age 47 years.	300
184	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., goldsmith by caste ; age 50 years.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
185	"Swastha Samachar" (P) ...	Calcutta	Monthly	Dr. Kartik Chandra Bose, M.B. ...	4,000
186	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli; age 34 years.	500
187	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli; age 45 years.	200
188	"Tapaban" (P) ..	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha; age 41 years.	250
189	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo; age 42 years.	450
190	"Tattwa Manjari" (P) ...	Do.	Monthly	Kali Charan Basu; age about 43 years.	600
191	"Tattwa-bodhini Patrika" (P).	Do.	Do.	Rabindra Nath Tagore, Brahmo; age 54 years.	300
192	"Theatre" (N)*	Do.	Weekly	Moni Lal Banarji, Brahmin; age about 31 years.	800
193	"Toshini" (P) ...	Dacca	Monthly	Anukul Chandra Gupta, Baidya; age 44 years.	1,250
194	"Trade Gazette" (P) ...	Calcutta	Do.	Kamal Hari Mukharji	900
195	"Tripura Hitaisi" (N) ...	Comilla	Weekly	Afazuddin Ahmad	600
196	"Tulsi Patra" (P) ...	Calcutta	Monthly	Rasik Mohan Bidyabhusan, Brahmin; age 55 years.	250
197	"Uchchasa" (P) ...	Do.	Do.	Bhabataran Basu, Hindu, Kayastha; age 34 years.	150
198	"Udbodhana" (P) ...	Do.	Do.	Swami Saradananda	1,200
199	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami, Brahmin; age 30 years.	About 3,000
200	"Upasana" (P) ...	Murshidabad	Do.	Lalit Mohan Banarji, Hindu, Brahmin; age 57 years.	450
201	"Utsav" (P) ...	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	1,000
202	"Vartavaha" (N) ...	Banaghat	Weekly	Girija Nath Mukharji, Hindu, Brahmin; age 46 years.	775
203	"Vasudha" (P) ...	Calcutta	Monthly	Banku Behari Dhar, Baidya	300
204	"Vijaya" (P) ...	Do.	Do.	Manoranjan Guha Thakurta, Hindu, Kayastha; age 54 years.	600
205	"Viswadut" (N) ...	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 39 years.	2,000
206	"Viswavarta" (N) ...	Dacca	Do.	Abinash Chandra Gupta, Vaidya; age 39 years.	1,000
207	"Yamuna" (P) ...	Calcutta	Monthly	Pharindra Nath Pal B.A., Kayastha; age 32 years.	900
<i>English-Bengali.</i>					
208	"Ananda Mohan College Magazine." (P).	Mymensingh	Do.	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
209	"Bangavasi College Magazine" (P).	Calcutta	Do.	G. C. Basu, Hindu, Kayastha; age 50 years.	600
210	"Commercial Advertiser" (N)	Do.	Weekly	Radha Kissen Mukharji, Hindu, Brahmin; age 51 years.	250
211	"Dacca College Magazine" (P).	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhusan Goswami, Hindu, Brahmin.	500

* Suspended

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
212	"Dacca Gazette" (N)	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya ; age 49 years.	500
213	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra, Hindu, Kayastha ; age 49 years, and Bidhubhushan Goswami.	800
214	"Fraternity" (P)	Calcutta	Quarterly	Revd. W. E. S. Holland	150
215	"Jagannath College Magazine." (P).	Dacca	Monthly	Rai Lalit Mohan Chatterji Bahadur, Brahmo.	900
216	"Jyoti" (N)	Chittagong	Weekly	Kali Sankar Chakravartti ; age 49 years.	2,000
217	"Krishnagar College Magazine." (P).	Krishnagar	Monthly	Hemanta Kumar Sarkar	200
218	"Rajshahi College Magazine" (P).	Dacca	Quarterly	Board of Professors, Rajshahi College.	300
219	"Rangpur Dikprakash." (N).	Rangpur	Weekly	Pramatha Nath De	300
220	"Ripon College Magazine" (P).	Calcutta	Bi-monthly	Sukumar Datta, M.A., Hindu, Kayastha ; age 30 years.	2,000
221	"Sanjaya" (N)	Faridpur	Weekly	Rama Nath Ghosh, Hindu, Kayastha ; age about 43 years.	500
222	"Scottish Churches College Magazine." (P).	Calcutta	Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
223	"Tippera Guide" (N)	Comilla	Weekly	Rajani Kanta Gupta, Hindu, Vaidya ; age 51 years.	500
<i>Garo.</i>					
224	"Achikni Ripeng" (P)	Calcutta	Monthly	Miss E. C. Bond and W. C. Mason	550
225	"Phring Phrang" (P)	Do.	Do.	D. McDonald	400
<i>Hindi.</i>					
226	"Bharat Mitra" (N)	Calcutta	Weekly	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 41 years.	3,000
227	"Calcutta Samachar" (N).	Do.	Do.	Amrita Lal Chakravarti ; Hindu, Brahmin ; age about 61 years.	2,000
228	"Chota Nagpur Dut Patrika" (P).	Ranchi	Monthly	Revd. K. W. G. Kennedy, Christian	450
229	"Daily Price List" (N)	Calcutta	Daily	Bhupat Ram	250
230	"Dainik Bharat Mitra." (N).	Do.	Do.	Ram Parad Kar, Hindu, Brahmin ; age 34 years.	1,500
231	"Daroga Daptar" (P)	Do.	Monthly	Ram Lal Barman, Hindu, Kshatriya ; age 30 years.	800
232	"Hindi Vangavasi" (N)	Do.	Weekly	Harikissan Joahar, Hindu, Kshatriya ; age 40 years.	5,000
233	"Bhaskar" (P)	Do.	Quarterly	Padmaraj Ram Vala, Hindu, Jain ; age about 48 years.	200
234	"Manoranjan" (P)	Do.	Monthly	Ishwari Prasad Sharma, Hindu, Brahmin ; age 52 years.	500
235	"Marwari" (N)	Do.	Weekly	R. K. Tebrivala, Hindu, Agarwala ; age 45 years.	300

* Suspended.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Hindi—concluded.</i>				
236	"Ratnakar" (P) ...	Calcutta ...	Monthly ...	Hari Kissen Joahar. Hindu, Kshatriya ; age 38 years	1,000
237	"Swastha Samachar" (P) ... <i>Parvatiya.</i>	Do. ...	Do. ...	Dr. Kartic Chandra Bose, Hindu, Kayastha ; age 45 years.	450
238	"Gurkha Khabar Kogat" (P) ...	Darjeeling ...	Monthly ...	Revd. G. P. Pradhan, Christian ; age 63 years.	400
	<i>Persian.</i>				
239	"Habul Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 71 years.	500
	<i>Poly-lingual.</i>				
240	"Printers' Provider" (P) ...	Calcutta ...	Monthly ..	Mr. S. T. Jones ...	500
241	"Sajjan Toshini" (P) ...	Srimayapur ...	Do. ...	Bimala Prasad Dutta, Hindu. Kayastha ; age 43 years.	300
	<i>Sanskrit.</i>				
242	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 34 years.	500
	<i>Bengali-Sanskrit.</i>				
243	"Aryya Prabha" (P) ...	Chittagong ...	Monthly ...	Kunja Behari Tarkasiddhanta, Brahmin.	800
244	"Hindu Patrika" (P) ...	Jessore ...	Do. ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 62 years.	940
245	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
	<i>Urdu.</i>				
246	"Albalagh" (N) ^o ...	Calcutta ...	Weekly ...	Abul Kalam Azad, Muhammadan ; age about 33 years.	1,000
247	"Anwar-ul-Akhbar" ^o ...	Calcutta ...	Daily ...	Maulvi Muhammad Irshad Hossain, Muhammadan ; age 41 years.	800
248	"Negare Bazm" (P) ^o ...	Do. ...	Monthly ...	Muhammad Sayed Hossan Askari, M.A. ; age 27 years, and another.	400
249	"Refaqut" (N) ^o ...	Do. ...	Daily ...	Munshi Muhammad Nazimuddin Ahmed, Muhammadan ; age 42 years.	700
250	"Durbin" (N) ^o ...	Do. ...	Do. ...	Mr. A. M. Suhrawardy ...	800
251	"Resalat" (N) ^o ...	Do. ...	Do. ...	Sajat Hassain, Muhammadan ; age about 45 years.	8,000
252	"Safir" (N) ^o ...	Do. ...	Do. ...	Hakim Ali Hussain Safir ...	1,000
253	"Tandrusuti" (P) ...	Do. ...	Monthly ...	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 45 years.	250
254	"Tarjoman" (N) ^o ...	Do. ...	Daily ...	Ghulam Hydar Khan, Mussalman ; age about 38 years.	3,000
255	"Tirmezee" (N) ^o ...	Do. ...	Do. ...	Saiyid Ali Asgar Termzel, Muhammadan ; age about 26 years.	200
256	"Iqdam" (N) ^o ...	Do. ...	Do. ...	Mohiuddin Ahmad, B.A. ; age 35 years.	1,000
	<i>Oriya.</i>				
257	"Utkal Varta" ^o ...	Calcutta ...	Weekly ...	Mani Lal Moharana, Karmakar by caste ; age about 51 years.	200

* Suspended.

Additions to and alterations in the list of Indian newspapers as it stood on 1st January 1916.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Sadaqat (N.) ...	Calcutta ...	Daily ...	.....	.....
2	Birbhum Hitaishi (N.) ...	Suri ...	Weekly ...	.....	.....
3	Manashi-O-Marmabani (P.) ...	Calcutta ...	Monthly
	<i>Gujrati.</i>				
4	Navroz (N.) ...	Calcutta ...	Weekly

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I.—FOREIGN POLITICS.

THE *Nayak* (Calcutta) of the 28th June is surprised that the Musalmans of Arabia should have risen against the Turkish Government. Turkey is fighting with great heroism

"Mecca and Medina."

against England, the greatest country in the world, has driven a Christian Power out of Gallipoli and Kut-el-Amara, and has kept General Townshend a prisoner at the latter place. There is, therefore, nothing in the Arab revolt which may cause rejoicings in the Moslem world. The late Sultan of Turkey did much to facilitate the pilgrimage to Hedjaz. It is a well-known fact that the existence of Moslem dominion in the world depends solely on Turkey being victorious in the war, for otherwise England and Russia will divide Turkey between themselves. The present situation in Asia Minor is such, that if Russia continues extending her power and Turkey is weakened under Hun influence, Mecca will perhaps pass into the hands of the Christian Huns. England has always been a protector of religions. Arabia has been obliged to rise against Turkey out of consideration for her own future. Besides, this event will help the English to weaken German power. The Musalmans of India and Egypt are loyal to England; and if the Musalmans of Arabia also take the British side, Turkey's downfall will have no effect on Musalman interests. It will be a very good thing if the holy places of Mecca and Medina pass into the hands of the Koreish dynasty. Indeed, the loss of these two places is as disgraceful to Turkey as its possession by the Koreish dynasty will enhance the dignity of the Moslem world.

NAYAK,
June 28th, 1916.

2. Referring to the telegram of Maulvi Abdul Bari, of Lucknow, to the Private Secretary to His Excellency the Viceroy, in connection with the declaration of independence by the Sherif of Mecca, the *Sadaqat* (Calcutta)

The declaration of independence
by the Sherif of Mecca.

of the 29th June says:—

The question of the Caliphate is an all-important one in the Islamic world. Its gravity has been recognised by the Government itself. When the question was brought up in Parliament, at the commencement of the war, the Government, out of regard for the feeling of its Moslem subjects, did not think it proper to discuss it. No doubt the Moslems take the Turko-British war as a calamity and a catastrophe, but the British Government is not unaware of the fact that the Moslems, in spite of the Sultan of Turkey being the custodian and protector of Mecca and Medina, do not look upon him with the same reverence and respect as they did before the war. This reverence and respect has nothing to do with the personality of the Sultan, but with his services to Mecca and Medina. Now, if the Sherif wants to acquire that honour for himself, naturally, it will be a very great change. Such changes cannot but cause anxiety to the Moslems.

SADAQAT,
June 29th, 1916

3. The *Dainik Bharat Mitra* (Calcutta) of the 2nd July says:—

Ibid.

The Moslem League has protested against the declaration of independence by the Sherif of Mecca. This feeling of the League seems to be shared by all thoughtful Indian Moslems, but Lord Crewe and Lord Cromer have expressed their approval of the Sherif's conduct. It would not be well for us to express our opinion on the subject, because it is a question which has close connection with the spiritual requirements of the Moslems who do not want that their holy places should pass out of the hands of the present custodians of the heritage left by the Prophet. There is ample historical evidence to show that the Sherif of Mecca has never been held in honour by the Moslems.

DAINIK BHARAT
MITRA,
July 2nd, 1916.

4. The *Hitavadi* (Calcutta) of the 30th June does not exactly know

"Arabian independence."

whether the fact of Arabia throwing off the Turkish yoke will please or displease the Musalman community; but since the *Englishman* and other papers are rejoicing over the event, the paper is inclined to think that Arabia's declaration of independence is favourable to the interests of the Allies.

HITAVADI,
June 30th, 1916.

SADAAQAT.
July 2nd, 1918.

5. The *Sadaqat* (Calcutta) of the 2nd July says:—

Sherif of Mecca's declaration of independence and the problem of holy places.

We have already said that there cannot be any event so sad for the Moslems of India as the fact that the present war has created a very sad change in the relations existing between Britain and Turkey. We are affected by this change simply because our fate is bound up with that of the two countries in question. While one is our protector, the other is the guardian of the holy places. This is why the Indian Moslems have ever been anxious for the maintenance of good relations between them. It is our conviction that if we wish to stand among the rising nations of the world, we should maintain our connection closely with England, because by loving her alone we can reach the summit of our desires. When we look from the Moslem standpoint, then it becomes clear to us that the solidarity of the Moslems depends upon the fact that the Moslems should make Mecca and Medina the centre of all their hopes and supplications. Under the circumstances we have to show our deepest respect to the Sultan of Turkey. In spite of this connection with the Sultan, the conduct of the Moslems since the declaration of war has been so good that even the Imperial Government had to acknowledge it. This should be considered a severe test of the practical loyalty of the Moslems. Thank God that Moslems have not been found wanting.

The Moslems were just becoming used to the new condition of things during the war when suddenly and in a most unexpected fashion the declaration of independence by the Sherif came upon them like a great surprise. But there is nothing to wonder at in this. The Turks and Arabs have been at variance for a long time. Taking advantage of the present difficulties of Turkey, the Arabs want to establish an independent State. No one can say how far the Sherif will succeed in this. No one, whether a Moslem or a non-Moslem, can deny this fact, that the action of the Sherif of Mecca is pure and simple rebellion against Turkey. His action is capable of no other interpretation.

If this rebellion had only a political aspect, then we would have called him a great rebel like Sir Roger Casement, but in the eyes of the Moslem world, the action of the Sherif is more heinous than this, because this action of his has created the apprehension that the holy places may become the scene of bloodshed.

It is especially forbidden in the *Koran* to shed blood in the holy places. Should not then the Sherif be considered an enemy of Islam who is going to involve these holy places?

We are extremely grateful to the All-India Moslem League and Maulana Abdul Bari for expressing their indignation and abhorrence at the conduct of the Sherif of Mecca, and we hope that other Moslem Anjumans will follow the lead of the Moslem League. The problem of the holy places is a purely religious one and has no connection with war, and we can deal with it in perfect freedom. We distinctly remember that when the Italians during the Tripolitan war wanted to make an aerial raid on the holy places, the British Government exerted its influence and prevented them from doing so. When the British Government has got such a consideration for the feelings of its Muhammadan subjects, then we believe that it will prevent the Sherif from doing any thing which will endanger the holy places.

DAINIK BASUMATI.
July 3rd, 1918.

6. The *Dainik Basumati* (Calcutta) of the 3rd July is surprised at the

"The Arab revolt and the Moslem League."

hasty opinion expressed by the All-India Moslem League on the Arab revolt and observes:—

The gentlemen responsible for the expression of this opinion do not seem to have given the question any careful consideration. The Sherif of Mecca is as good a Musalman as the members of the Moslem League, nor is there any reason to suppose that the Musalmans of Arabia and Egypt are in any way lacking in devotion to Islam. Now if the Arab revolt can commend itself to the peoples of Arabia and Egypt, what can there be in it for the Moslem League to find fault with? The question whether after the dethronement of Abdul Hamid by the Young Turks the present Sultan of Turkey can justly be looked upon as the Caliph, has not yet been satisfactorily decided by the Moslem world. The Musalmans of India

supported the action of the Young Turks when they dethroned Abdul Hamid. Later on they found fault with them (the Young Turks) for not being strict adherents of the Islamic faith, because of their having insulted the Shekh-ul-Islam and taken the side of the Kaiser, who is a non-Musalman. When Turkey joined the war, the Musalmans of India said that in such a case they were not prepared to accept the Caliphate of the Sultan, so they ought not now to take a strong exception to the action of the Sherif of Mecca. We fail to find any justification for the fear expressed by the Moslem League as to the sanctity and safety of the holy places in Hedjaz and Mesopotamia being threatened by the Arab revolt. Have the Young Turks ever been able to protect these places? In fact, it is due to them that there has of late been a state of anarchy in Hedjaz and Mesopotamia. What reason is there for the Moslem League to suppose that the Sherif of Mecca will not be able to establish peace and good government? If the Musalmans of Arabia, Syria and Egypt, who being practically "men on the spot" and having an intimate knowledge of the state of affairs in Hedjaz can support the revolt, we do not think the Moslem League should have taken a different view, especially in an important political question like this.

7. The *Sadaqat* (Calcutta) of the 4th July says:—

The holy places and British statesmen.

We regret very much that the opinion expressed by Lords Crewe and Cromer in regard to the rebellion of the Sherif of Mecca and the protection of holy places is altogether against Moslem sentiment, and are at a loss to understand what justification they had for dealing with the question of the protectorate of the holy places of Hedjaz and Mesopotamia, seeing that the British Government itself has declared the present war as one exclusively prompted by political considerations. If we remember aright when an attempt was made to discuss the question in Parliament, the Government stopped it and issued a declaration to the effect that the British Government is only opposed to the present Turkish administration and not to the spiritual headship of the Sultan of Turkey. We recognise the fact that Turkey did not do well in joining Germany. It would have been better if she had sided with England. She will have to suffer for her mistakes. But all this does not in the least affect the spiritual position of Turkey. Lord Crewe thinks that the action of the Sherif of Mecca will secure increased conveniences to the Hajis. He also says that it has been the wish of the British Government to maintain Moslem dignity in the holy places. Does Lord Crewe think that this is not the case now? Does he think that the Sultan of Turkey is not a Moslem? Does he think that a rebel official of the Sultan of Turkey is capable of becoming the custodian of the holy places? Will this rebel command the respect that the Sultan of Turkey does? We consider the opinion of Lords Crewe and Cromer as their individual opinions only and not that of the English Government.

SADAQAT.
July 4th, 1916

II.—HOME ADMINISTRATION.

(a)—Police.

8. The *Bangali* (Calcutta) of the 3rd July writes that the *Statesman* is

"Assassinating policemen."

very angry with Government over the recent police murder, but though its indignation may be natural, it is not reasonable. It makes the rather serious allegation against Government, that the police know the real anarchists but cannot arrest them because Government is afraid of certain legal and political difficulties in the way. Government may well be left to answer for itself. In the meantime, it is folly for the *Statesman* to make out that the Bengal Government is weak. Such unrestrained language ought to be suppressed.

BANGALI,
July 3 d 1916.

9. While deeply deploring the assassination of Deputy Superintendent

The Bhowanipur outrage.

Basanta Kumar Chatterji, the *Dainik Basumati* (Calcutta) of the 3rd July doubts whether the stringent measures suggested by the *Statesman* and the *Englishman* for the repression of anarchy will be able to drive the mischief out of the country.

DAINIK BASUMATI
July 3rd, 1916.

The paper would rather think that the Special Branch of the Criminal Intelligence Department should be abolished, anarchists should be tried just like ordinary criminals, steps should be taken to do away with the hatred which the public have for the Criminal Investigation Department, and policemen should be made to consider themselves to be the servants and not the masters of the public. In this way friendly relations will be established between the public and the police, and the result is sure to be satisfactory.

BANGALI,
July 1st, 1916.

10. The *Bangali* (Calcutta) of the 1st July is shocked at the assassination of Deputy Superintendent Basanta Kumar Chatterji, who was a very able officer and has sacrificed his life at the call of duty. There was a lull in anarchical crime for about six months, but within a week there have been three outrages one after another. The paper says that the whole of Bengal laments Mr. Chatterji's untimely death and offers its condolence to his bereaved family.

NAYAK,
July 1st, 1916.

11. The *Nayak* (Calcutta) of the 1st July refers to the successful official career of Deputy Superintendent Basanta Kumar Chatterji and to the previous attempts on his life and then goes on to observe:—

His time was up and hence he could not save himself. Those who commit these murders have some eye for theatrical effect. They have murdered police officers at the Grey Street crossing, at the entrance to Sikdar Bagan Lane, near Cornwallis Square, inside College Square, in the High Court, in front of the Medical College—in fact in nearly every prominent place in Calcutta. They have killed high police officers in the morning, at midday, in the afternoon and after evening—in fact at all hours of the day and under all circumstances—when markets are being held, when the streets are crowded, when marriage processions are passing, when people after enjoying the day's amusement are sitting down to their meals. They do not kill men in the old style at dead of night, in dark lanes. Indirectly they are saying to the police: "We shall kill you before everybody's eyes and you will be able to do nothing." As a matter of fact, the police have not been able to do anything so far. They have killed or attempted to kill all kinds of Government officials, from Lord Hardinge down to a Head-constable, but up till now, none of the offenders have been caught by the police in the act. They have not been able to get anybody convicted on unquestioned evidence. Those who have surrendered themselves or have done the deed in desperation, reckless of their own lives, have alone been caught. Otherwise, the police so far have not been able to detect and arrest any offender and secure his conviction.

These facts suggest that these murders are committed after a good deal of forethought and preparation. In order that these crimes may be committed, the assistance of a good many outsiders has to be enlisted. After all, the youthful murderers are not gods and cannot, at will, vanish into the air. Whither did the three murderers of Madhusudan Bhattacharyya vanish in broad daylight? Whither did the murderers of Basanta Kumar Chatterji disappear before the eyes of so many people? From their speedy disappearance in every case we must infer that they arrange previously for hiding places near the scene of each crime. It is of course true that their revolvers frighten away many people, who deliberately shut their eyes to their movements, but in order to secure these hiding places, the assistance of other people has to be obtained. These anarchists have their spies incessantly present among the police themselves. They in fact know more about the police than the police do about them. This is proved by these murders and the failure of the police to detect the murderers. These repeated murders of policemen have created a terror among policemen—everyone believes that Government cannot protect its own officers and the anarchists can kill anybody they choose. This feeling of terror impairs the efficiency of the force. The *Statesman* endorses our view in this respect, and this fact may now possibly induce the authorities to tread the right path.

It is doubtful if the real assassins in this case will be caught. During the past five months there was a suspension of these crimes and hence semi-official statements appeared that the numerous internments had succeeded in putting a stop to anarchism. It was ridiculous. You have not been able

yet to catch the real gang of offenders—you have not yet so much as trodden on their shadow. From time to time lads disappear and vanish from a village or a neighbourhood. Can you trace any of them? Have you been able, for instance, to find out the whereabouts of youths like Rash Behari Bose and Amarendra Nath Chatterji? These youths commit dacoities and murders without any disguise, so it cannot be said that their identity cannot be recognised. Some people do know something about them, but do not venture to reveal their knowledge for fear of their lives. They know that to betray an anarchist means sure death. On the other hand, they have nothing to fear if they keep silent. Government cannot protect its own officers from the hands of anarchists, and that is why the anarchists are not being caught and none ventures to come forward to give evidence against them. Some new way must, therefore, be devised for the suppression of anarchism. The old methods of mere repression, the old police methods of arrest will not avail. They have been tried for 10 years now but have not prevented the perpetration of murders beginning with Nandalal Banerji and ending with Basanta Kumar Chatterji. This shows that to rid the country of this form of crime, new methods and new men are wanted..

12. The *Bangali* (Calcutta) of the 29th June writes:—

"Rubbing salt on an open wound"—The *Englishman* on Bengali cowardice in connection with the Hatkhola dacoity.

Scarcely a day passes but Anglo-Indians indulge in gibes against Bengalis, who are often blamed for things over which they have absolutely no control. The fact, that the Bengali gentlemen present at the house in Hatkhola, where the recent dacoity took place, were frightened out of their wits at the sight of a number of young men armed with revolvers, has supplied the *Englishman* with a very handy peg on which to hang an elaborate argument about the cowardice of the Bengali people and their unwillingness to help the police to catch criminals. It is news to us that Bengalis are the only people who are afraid of revolvers. They do fear revolvers, we admit that. But this fear is due to nothing else but their being prohibited to use or possess firearms. Why, if things go on as they are at present, it will not be long before they come to fear *lathis* also. The *Englishman* says that the dacoits concerned in the Hatkhola case carried unloaded revolvers, but even such revolvers were enough to frighten the Bengali inmates of the house where the dacoity was committed. But what else could they do since they had no occult powers by which to ascertain whether the dacoits' revolvers were loaded or not. Nor do we exactly appreciate the humour of the charge of cowardice laid against the few harmless and unarmed persons who, being suddenly confronted by a number of ruffians carrying revolvers, did not forthwith evince an eagerness to sacrifice their lives just to make a hopelessly mad effort to help the police in catching criminals and thus to satisfy the Anglo-Indian community and its paper, the *Englishman*. Allow Bengalis to keep firearms, let them learn how to use such weapons, and they are sure to be able to defend themselves against dacoits and catch them for the police. But if you will not even think of such a thing, if you must keep the Bengalis without any effective weapons of self-defence, do not blame them because they are not bold enough to face revolvers—for that only shows your own light-headedness and worthlessness. Do not break the Bengali's bone and then mock his agonies by asking him why he is in tears. Rather join hands with him and, together, try to save the situation.

13. The *Dainik Chandrika* (Calcutta) of the 1st July fully supports the views of the *Bangali* reported in the above paragraph.

"Life is valuable."

14. The *Calcutta Samachar* (Calcutta) of the 28th June, in referring to the recent dacoity in Calcutta, says that the armed dacoits have commenced anew their nefarious business. From the account which is published about their raids, it appears that they are great experts in their business. The present circumstances demand that Government should make good arrangements to prevent the recurrence of dacoities. The arrangements which have up to this time been made appear to be insufficient. The result is that dacoities are taking place and the criminals are not being caught. In the eyes of foreigners

BANGALI.
June 29th, 1916.

DAINIK CHANDRIKA.
July 1st 1916

CALCUTTA SAMACHAR
June 28th, 1916.

the action of the misguided youths portends unrest in the country of the loyalty of which they do not think highly.

The Government arrangements appear to be faulty. If we are allowed firearms the dacoits will receive a very warm reception at the houses which they may attempt to visit.

DAINIK BHARAT
MITRA,
June 30th, 1916.

15. The *Dainik Bharat Mitra* (Calcutta) of the 30th June says that one cannot too strongly condemn the dacoities that are taking place. We think that the disturbances which are now-a-days taking place have nothing to do with politics.

We are unable to believe that even the veriest tyro in politics can ever think these dacoities capable of furthering the national cause. Those engaged in this nefarious business have got no other end in view than the fulfilment of their own selfish objects. In spite of the fact that they are educated, they are nothing but robbers and murderers. Those who have got the weal of their country at heart cannot certainly sympathise with them.

DAINIK BASUMATI,
June 29th, 1916.

16. The following is a full translation of an article which appears in the *Dainik Basumati* (Calcutta) of the 29th June:—

The Hatkhola dacoity.

Yet another motor-car dacoity has taken place in Calcutta and the whole affair seems to be full of mystery. The dacoits were young men and from the dialect they spoke, it appeared that they belonged to East Bengal. They did nothing to conceal their identity, and so it will not be impossible for the gentlemen, who were merrily playing cards in the house they raided, to recognise them, unless they (the gentlemen) had been frightened out of their wits. It is further reported that the dacoits did not fire a single shot from their revolvers. Did they then perform the whole business with some toy pistols? We hear that three of the dacoits calmly walked away towards Grey Street. There was a telephone near the house where the dacoity took place, but no one thought of sending a message to the police. Such a grave crime was committed in a crowded city in the evening and yet no information was sent to the police before an hour. What can all this mean? The result was that after the dacoits had safely left, a large number of police officers, from the Commissioner of Police down to the constable, came to the scene of occurrence and made things lively. The dacoits did not take away any ornaments at all. Such crimes are possible simply because the people are not allowed to keep any weapons. May we ask, how in spite of the police interning large numbers of men on suspicion of their being political dacoits, such dacoities still take place? The men concerned in the dacoity in Gopimohan Ray's Street did the thing in a masterly way, which proved that they were no novices at the business. Are then the men who have been interned by the police innocent, or is it that their bad example is imitated by others? Indeed, the affair is all a mystery.

DAINIK BASUMATI,
June 29th, 1916.

17. The *Dainik Basumati* (Calcutta) of the 29th June refers to the article which recently appeared in the *Amrita Bazar Patrika* in connection with the internment of political suspects, and remarks:—

It may be that Government is in possession of some evidence against the men who have been interned, but this evidence has been obtained mostly through the police. If the evidence had been enough to secure conviction in a law-court Government would not have interned them like this. The public are not told what offences these men have committed and so they cannot form any idea as to their guilt or innocence. And since these persons have not been openly tried in a law-court, it is not proper to consider them to be guilty. May we ask whether they are to be treated as "old offenders" when they are released? We hope that Government will do justice in the matter.

BANGALI,
June 30th, 1916.

18. The *Bangali* (Calcutta) of the 30th June has the following:—

"Internment under the Defence of India Act." The Defence of India Act is being applied with great force in Bengal. Government has interned many people under it. It is rumoured that the reports which the police submit about suspects are sent by Government to some high official of the Judicial Department, and that the fate of the suspects—freedom or internment—depends on the finding of this official.

Under the circumstances, the only material which this official gets for consideration and adjudication about a suspect is the police report about him.

In an open law-court an accused person can defend himself by saying what he has got to say in his favour, but the person against whom the Defence of India Act is applied does not get this privilege. The Act, of course, puts a man outside the pale of the law-courts, but why is he not allowed to defend himself before the official who decides his case? Along with the police report, an explanation from the accused person should be sent to the official. He should be informed beforehand, for the sake of justice, of the charge brought against him by the police. The granting of this little privilege to the accused person under the Defence of India Act cannot possibly do Government any harm.

In England the Defence of the Realm Act is applied with greater justice. The police report is submitted to a Judicial Board along with the accused person's explanation. The Board thus gets an opportunity to adjudicate after considering what both the parties have got to say.

Similar arrangements should be made here. Undoubtedly it is better to entrust a Board instead of a single man with the work of trying an accused. If the system is introduced here, people will be reassured to a large extent.

If an interned person is capable of earning, Government ought by all means to give an allowance to his family. We are grateful to Government for having fulfilled this duty on its part in a few cases, but has it done so in every case?

There are 16 persons interned in Chur Kutubdia in the Chittagong district. It is said that milk cannot be had there and even vegetables, fruits and *dal* are scarce. If this is true, the men should be interned in some better place. It is also said that they have been given sheds, such as are built in *mêlas*, to live in. If true, this is undoubtedly regrettable.

Under the law the interned persons can move about and freely mix with the inhabitants of a fixed area, but the police is said to have prevented this in the case of the persons interned at Kutubdia; for, it has told the local people that they are dangerous men and to have nothing to do with them—not even talk with familiarity. If this is true, it must be said that the police has made internment more rigorous than is intended by the law.

We hope that Government will remedy all this.

19. The *Sadaqat* (Calcutta) of the 29th June writes:—

Sir Roger Casement.

Sir Roger Casement, as is known to all, is the ring-leader of the Irish rebels. It was supposed that he would receive the same punishment as that which such culprits have received in the past. Strange to say, however, he has not yet been deprived of his knighthood, not to speak of his being court-martialled or shot. From the English papers it is evident that Sir Roger will be given full opportunity to clear himself. To give a man who has been sent up for trial for treason, creating rebellion and keeping open connection with the enemies of Great Britain an opportunity to clear himself is a peculiarity of English justice which we are quite unable to comprehend. While on the one hand we are witnessing the attitude of English justice towards Casement, the Irish rebel, we find on the other hand, that Government has thought fit to intern those individuals in India who have rendered invaluable services to their nation and their country, which have found for them a place in the heart of the nation and who can never for a moment entertain thoughts of rebellion, because their religion discountenances it. Are not His Majesty's Indian subjects also subject to those laws under which so many conveniences have been placed at the disposal of Sir Roger?

20. The *Dainik Basumati* (Calcutta) of the 27th June refers to the recent meeting at Bombay under the presidency of Mr. Horniman to protest against the Press Act and

The Press Act.

remarks that, in the interests of the reputation of the British Government, the Act should be repealed.

21. The *Samay* (Calcutta) of the 1st July writes:—

Bengalis and the agitation against the Press Act.

There was no agitation in Bengal against the Press Act when the *Amrita Bazar Patrika* was ordered to deposit a security of Rs. 5,000 under it. Even now Bengal has not joined in the agitation against it, set up in Madras

SADAQAT.
June 29th, 1916.

DAINIK BASUMATI.
June 27th, 1916.

SAMAY.
July 1st, 1916.

and Bombay in consequence of the demand of a security of Rs. 2,000 from Mrs. Annie Besant's *New India*. The leaders in Bengal are fighting over the Council elections. They do not see the sword of the law hanging over their heads. The more is the pity.

MOHAMMADI
June 30th, 1916

22. The *Mohammadi* (Calcutta) of the 30th June adverts to the despicable affront recently offered by the Hindus of Bongong in Jessore to their Moslem fellow-citizens and to the attacks on the Moslem faith recently made in the local theatre, and observes :—

Mr. Hamilton, the District Magistrate of Jessore, has recently been to Bongong to inquire into the complaints. About 40 men assembled before him and their names were taken down by the police, but only one of them was examined and the rest were dismissed. Subsequently, two or three more men were examined. The manner in which this inquiry has been carried out has filled the local Moslem public with alarm. They claim that all the witnesses they brought forward should be heard, and not the Moslem witnesses selected according to Hindu suggestion; for then many of the witnesses might possibly tell lies with a view to conciliate Hindus who control them as landlords, money-lenders, etc.

It is strange that the *Amrita Bazar Patrika* should call for the suppression of the *Mohammadi* and other Moslem journals, on the ground that by propagating these alleged false stories, they are spreading race-hatred. The *Patrika* says that the drama complained of was once staged before Mr. Fazl-ul-Karim and won his approval. It is not possible to say now whether this is a fact. Even if it is, it should not be forgotten that actors in staging a play often say things which do not appear in the text. It is useless, therefore, to appeal to the written book—what really matters is the performance.

After all, what do Moslems stand to gain by making these serious complaints against Hindus? Even the vilest Moslem would not venture to say, under any condition, the words alleged in the petition to have been uttered by the Hindus. It was only under a sense of deep mortification that they repeated these slanders on their faith and community. And besides, these Moslems of Bongong are utterly helpless and they know how dangerous it is to offend their Hindu neighbours.

The fact is, there have been signs of awakening of late among the Moslems of Bongong, and the Babus there, it is said, are beginning to resent it. The Hindu pleaders began to boycott Moslems. In consequence, the latter had to bring two Moslems from elsewhere to act as their pleaders. During the incumbency of Maulvi Fazl-ul-Haq, it was not possible for Hindus to injure Moslems and hence his departure was made the occasion of great rejoicing by them.

HITAVADI,
June 30th, 1916,

23. A correspondent writes as follows to the *Hitavadi* (Calcutta) of the 30th June :—

"A Bogra sensation—A husband detained in *hajut*.

Some time ago a number of ruffians carried away the handsome-looking wife of one Rahimatulla, of Nandi, a village in the Nator subdivision of the Rajshahi district. After a long search Rahimatulla found his wife at the Bogra railway station just at the moment when some servants in the employ of a Musalman Deputy Magistrate were about to send her away to Dacca. He rescued his wife after a good deal of trouble and returned home. Shortly after he was arrested on a charge of having stolen some ornaments belonging to his wife, who was described as a maid-servant in the employ of the Deputy Magistrate mentioned above. Rahimatulla is now in *hajut* and the matter has created a great sensation at Bogra. The paper asks Government to enquire how far the allegations are true.

DAINIK BASUMATI,
June 30th, 1916,

24. The *Dainik Basumati* (Calcutta) of the 30th June refers to the growing annoyance caused by Kabulis to the timid population of Bengal. They often compel people

Kabuli nuisance,
by physical force to sign bonds for money which they do not owe and later get decrees from the courts on the strength of those bonds. Cannot something be done to stop this evil?

25. The *Moslem Hitaishi* (Calcutta) of the 30th June is very glad that as a result of the representation made to the Commissioner of Police, Calcutta, the Dhupitala Mosque is soon going to be fenced in and an overbridge put up connecting the Beliaghata Road with the mosque. This will remove the inconvenience which persons praying at the mosque now feel owing to its contiguity to the railway lines at the Sealdah station, and the paper hopes that the works referred to above will be finished in time for the *Ramzan* prayers.

The Dhupitala Mosque.

MOSLEM HITASHI.
June 30th 1916.

(b)—*Working of the Courts.*

26. The *Bangavasi* (Calcutta) of the 1st July refers to the allegation of corruption against Babu Gokul Prosad, late Sub Judge of Allahabad, now being inquired into by an official commission, and observes that the public had got used to the prevalence of corruption among policemen, railway employes and court *amla*, but it is something new and at the same time most alarming to hear that there is corruption also among the judiciary.

Allegation of corruption against a Sub-Judge.

BANGAVASI.
July 1st, 1916.

27. The *Mohammadi* (Calcutta) of the 30th June writes that all of us have seen a constable as well as a jackal, but we never thought that there was any resemblance between the two. A mill-saheb of Kankinara has, however, recently discovered that there is, and by this valuable discovery considerably benefited the world. He was driving along in a motor car, while three Indian constables were standing on the roadside on sentry duty. It was a moonlight night and so the saheb naturally thought they were jackals and forthwith began shooting at them, wounding two. In the trial which subsequently took place, he was fined Rs. 50. Government moved the High Court for enhancement of the sentence, but the Judges observed that the affair was not serious and the punishment meted out was adequate. Well, the saheb did not mistake the constables for tigers, elephants or other deadly beasts of prey. Where then was the need of suddenly shooting at them at night? And where is the physical resemblance between a man and a jackal? We speak of physical resemblance because occasionally a mental resemblance does no doubt exist.

"Constable and jackal."

MOHAMMADI.
June 30th, 1916.

28. The *Bangavasi* (Calcutta) of the 1st July gives the following story told by a correspondent from Raniganj:—

"A white man's whip."

On the 15th June last, the son, the nephew, and the son-in-law of Dr. Jyotish Chandra Ghosh, of this place, were returning in a dog-cart from the river-side. On the way, they came across Mr. Beatty, of Messrs. Burn & Co., who also was driving in a dog-cart. Jyotish Babu's son-in-law kept his carriage on the left side of the road, leaving the right side free for the saheb to pass along. Nevertheless, the two vehicles collided but no damage was done. The saheb, after driving some distance, suddenly stopped, returned and began whipping the lads mercilessly, wounding them severely. A case has been instituted against the assailant. Government ought to see that the case is tried impartially.

BANGAVASI.
July 1st, 1916.

(d)—*Education.*

29. The *Nayak* (Calcutta) of the 29th June writes:—

"Passed students."

The unhappy lot of our passed students is such as to draw tears from our eyes. The boys, after passing their University examinations, are forced to rush about from one college to another, like a flock of sheep, seeking admission. There is no end to the sufferings of those who have passed in the 2nd or the 3rd Division. The Principals of colleges, both State and private, sit with unbending resolve loudly proclaiming that they will not admit boys other than those who have passed in the 1st Division. In the Presidency College, even 1st Division lads are not taken in. Students are not admitted there without a certificate from the Criminal Investigation Department. In many private colleges, even the Principal's orders count for nothing. If the Principal states on an application that the applicant should be taken in, his clerk objects: "How can I admit

NAYAK.
June 29th, 1916.

him? There is no accommodation." That means that unless something is paid to the clerk, it would be difficult for the boy to get admission. On such occasions, the clerks make a good income. The Medical College, in particular, enjoys a very bad reputation in this respect. Every student knows that he cannot secure admission without giving a bribe. We also know at first hand that a sum of more than Rs. 50 has to be spent to secure admission into the Medical College. In other colleges, the amount of bribe to be offered ranges from Rs. 10 to Rs. 50. The Principal of a college said that he would not take into his I.Sc. classes any but 1st Division boys, and he is acting up to this principle; but subsequently we learn that, thanks to bribes offered to his clerk, 2nd and 3rd Division lads are also being taken in. The Principal does not know this yet, but he may, if he enquires.

The question now arises—how are these youths to learn morals if, at the outset of their career, they are taught to offer bribes? After entering life, they are bound, of course, to resort to corruption. Without offering bribes one cannot make one's way in these days on railways and steamers and in the law-courts. If, however, they get used to offering bribes at so early an age as 16, what kind of men are they likely to grow up? The University authorities, when passing so many students, ought to take into account the number of students they can accommodate in their colleges. Does not Dr. Sarvadhikari know of these harassments to which our students are subjected in seeking admission into the colleges—their intense disappointment and grief if they fail in those efforts, and the way in which they have to offer bribes in order to succeed? If the boys are asked, they can adduce evidence in proof of these charges. In our school-days the state of things was the reverse of what it is now. It was the Principals of colleges who used to tempt students to their respective colleges, even offering scholarships to deserving lads for the purpose. In these days, it is the students who have to pay bribes to secure admission into colleges. This is perverting their morals, and we believe it is this kind of training which is ultimately making dacoits of some of them. The morals of students are bound to suffer if knowledge is sold as a marketable commodity. After such treatment, how can students be expected to revere their Principals and Professors? They will reflect that they obtained admission by paying bribes—strictly as a matter of business; so there is nothing of the relation of pupil and preceptor between them and their Professors—it was wholly an affair of sale and purchase. If, in these circumstances, Professors behave badly towards their pupils, they are bound to get insulted at the hands of the latter. We appeal to Lord Carmichael, who has freed Bengal from many woes, to free the students of Bengal from their woes. Indeed, when we see the clerks of colleges returning home in the evening with ill-gotten money, we envy them and regret we did not become college clerks. Under the present system the Principal of a college cannot prevent his clerks from taking bribes—either the system must be changed or the Principal himself must act as clerk. Anyway, unless some measures of redress are now adopted, the sufferings of our students will go on increasing. We draw Lord Carmichael's and Mr. Hornell's attention to this matter.

BANGAYASI,
July 1st, 1916.

BANGALI,
June 28th, 1916.

SADAQAT,
July 2nd, 1916.

30. The *Bangayasi* (Calcutta) of the 1st July writes strongly about the neglect of duty on the part of the University officers which permits scandals to occur like the recent one of a long errata, in the course of which a student who was shown in the previous list to have passed in the 1st Division is now declared to have failed.

31. Bengali students, writes the *Bangali* (Calcutta) of the 28th June, are very poor, but the cost of education has increased so much of late as to be literally crushing to their poor guardians. A correspondent of the *Bengalee* says that the seat rent in students' messes in Calcutta has increased by from 20 to about 50 per cent. This is the case in even hostels which receive aids from Government. Is there no remedy for this?

32. The *Sadaqat* (Calcutta) of the 2nd July says that there is a great want of hostels for Moslem students. In our opinion out of the grant made by the University for hostels a reasonable sum should be set aside for providing additional accommodation for Muhammadan students.

33. We have heard, writes the *Dainik Basumati* (Calcutta) of the 28th

Medical education through the medium of the vernacular.

June, that the Government of India will soon ask the Provincial Governments to express their views on the proposal to impart medical education through the medium of the vernacular as proposed in the Supreme Legislative Council by Dr. M. N. Banerji. We have always been in favour of this proposal. The objection that it would be impracticable to find suitable equivalents in the vernacular for many technical words in the medical science is most flimsy. With the advancement of scientific knowledge technical medical terms will be easily coined in the vernaculars.

DAINIK BASUMATI,
June 28th, 1916.

(e)—Local Self-Government and Municipal Administration.

34. The *Bangavasi* (Calcutta) of the 1st July writes :—

"Dismissal from service under the displeasure of a *bibi*."

An old friend of ours, grown grey in service, used to remark to us that the best way for a man in service to save his life and honour was to bow respectfully to every man or woman in *topee* he comes across. He knew that the esteem in which a man in service is held depends not so much on efficiency as on successfully paying court to his superiors. A recent case illustrates the truth of the foregoing observations. Babu Pramatha Nath Banerji, B.E., was appointed Supervisor on Rs. 200—250 per month under the Muzaffarpur District Board in March last and his work has been repeatedly praised by the Sanitary Engineer of Bihar, the Commissioner of Bhagalpur, the District Engineer of Muzaffarpur, etc., but in spite of his many merits, he has not been able to master the guiding principle of men in service, and hence he has been ruined. He has recently been summarily dismissed. The reasons therefor are narrated in a memorial he has submitted to Sir Edward Gait, and which may be thus summarised :—

BANGAVASI,
July 1st, 1916.

"I left for Sitamarhi on official inspection work on the 15th March last. On the evening of that day I arrived in my motor-car at the Inspection Bungalow there. As I was the officer entrusted with its up-keep, I had the right to put up in it. On entering the bungalow, I found that the bed-room was already occupied by somebody else, so I entered the dining-room. I found it empty and so sat down on a chair, and lighting a cigarette began to smoke. Shortly after, a lady in European attire entered the room and asked me in an insulting tone : "What business have you to be here?" I did not know who she was, so I did not get up from my chair and salute her, when I saw her, but answered her question. The lady began to abuse me because I had not stood up and saluted her. Her *khansama* also heaped insults on me. A little while afterwards the Subdivisional Officer of Sitamarhi came up there, having been summoned by the lady. Without putting any questions to me, and without hearing any explanations from me, he began insulting me in such an ungentlemanly way that, had I not restrained my temper on the occasion, there would have been a fight between us. He ordered me out of the bungalow. At this stage I learned that the lady was a relative of the District Superintendent of Police. I repeatedly apologised to her and to the Subdivisional Officer, but in spite of it all, I could not pacify them. I had to leave the bungalow that same night in my motor-car.

"I wrote an account of this incident to the District Engineer of Muzaffarpur. On the other hand, the Subdivisional Officer sent a report against me to the Chairman of the District Board. After that I received a letter from the District Engineer ordering me to return to Muzaffarpur to interview the Chairman. I did so. The Chairman, Mr. Weston, insulted me grossly, and intimated to me my dismissal from service from the end of the month. I sent in my resignation on the 18th March, but it was not accepted. The Chairman of the District Board wrote to me in reply that I had been dismissed for gross insubordination and I was being given a month's notice thereof. This order by the Chairman was subsequently confirmed at a meeting of the Board. I appealed against this order to the Commissioner of the Division but without avail."

So much for Pramatha Babu's own version of the story. Here is the substance of the report of the Subdivisional Officer :—

"The Russells are now staying at the Dâk Bungalow here. Mr. Russell has been out the whole day and Mrs. Russell is left alone. This evening, the Supervisor of the District Board came here in his car. He arrogantly stepped into the dining-room and leaned back in the easy-chair there and told the lady's servants to remove her things from that room, which he said he was going to occupy himself. Mrs. Russell was at the time sitting in the verandah. She came up and asked the new-comer what he wanted. He repeated the same thing to her. In reply, Mrs. Russell informed him that the Superintendent of Police and his family were in occupation of that room. The new-comer, without hearing her, asked the khansama, 'Is that true.' He asked the servants to remove the things. He also said that the bungalow was a public institution and therefore he had every right to put up there. All this while he had been leaning back in his chair, had his hat on and was smoking a cigarette. When Mrs. Russell asked him to stand up, he refused compliance, saying that as a native, he was not going to stand up in the presence of any European. Mrs. Russell thereafter sent for me. When I arrived there I found that the Supervisor had changed his tone. I found him in the back verandah. Of course I compelled him to apologise and I kicked him out bag and baggage, but that is not sufficient punishment for him. He is extremely arrogant. I leave to you the responsibility of dealing with him."

Mr. Weston, the District Magistrate, on receiving this report from the Subdivisional Officer, recorded the following note on it on the 17th March :—

District Board.—"I have this day informed Supervisor Pramatha Nath Banerji that he is dismissed from the Board's service for the offence of having insulted Mrs. Russell at the Sitamarhi Inspection Bungalow. At this bungalow, Mr. Russell and his family were staying, with my permission. I have also informed the Supervisor that he is to be dismissed at the end of this month. I am not sure whether he is entitled to a month's notice, or whether this notice is enough for his dismissal. The advice of the Government Pleader on this point should be taken. The report of the Subdivisional Officer, and the Supervisor's letter to the District Engineer on this subject are attached herewith with the consent of the members of the District Board. It will be moved at the next sitting of the Board :—'To confirm the orders of the Chairman dismissing Supervisor Pramatha Nath Banerji for gross insubordination.'"

The Subdivisional Officer of Sitamarhi is a youthful Civilian, and as for Mr. Weston, the Chairman of the Muzaffarpur District Board, nobody, who remembers anything of the notorious Midnapore bomb case, will forget his name. That notorious Mr. Weston, without giving Pramatha Nath Babu any opportunity of defending himself, summarily dismissed him. It is really inexplicable, that higher officers of the District Board can be dismissed only with the consent of the members of the Board. It was illegal on the part of the Chairman first to dismiss him and then to get the Board to confirm his order. Pramatha Babu has been dismissed for alleged "gross insubordination." Is failing to stand up before an unknown European lady and to bow to her evidence of such gross insubordination that it can lead to a man's dismissal? What would have been lost, if, instead of dismissing Pramatha Babu, he had been permitted to resign? On the other hand, was it courteous on the part of the Subdivisional Officer to insult Pramatha Babu unjustly, in spite of the latter's apology? Not only that, he has submitted to the Chairman of the Board a report which shows lack of restraint. Taking his cue from the lady, he insulted Pramatha Babu at the very outset in a fashion which can well be gathered from the language in his report. He distinctly says that he kicked Pramatha Babu out bag and baggage. We had no idea that vile language like this could be used in an official letter. It is a matter for consideration whether an arrogant and unrestrained officer like him should be given charge of a subdivision. Pramatha Babu says that he apologised to the lady as soon as he came to know who she was, that he did not know that the District Superintendent of Police was staying at the Dâk Bungalow by permission. The mere fact of Pramatha Babu's entering the bungalow could

not be regarded as insubordination. Even if the lady's story, as told in the Subdivisional Officer's report is accepted as true, was it such a heinous offence to lean back in an easy-chair and smoke before an unknown European lady, that even an apology for it is not enough? Had the Supervisor been a European, instead of a Bengali, would Mrs. Russell have ventured to command him to stand up and salute her? Fie! it was most shameless on her part—such exhibitions are rare in this country. Pramatha Babu may have offended according to strict English etiquette, but it was not right to dismiss him for gross insubordination. We hope Sir Edward Gait will do him justice.

(g)—*Railways and Communications, including Canals and Irrigation.*

35. Babu Nagendra Kumar Saha, of Mogul Hât, Rangpur, writes to the *Hitavadi* (Calcutta) of the 30th June that he travelled by rail from Cooch Behar to Mogul Hât on the 19th June and had a bicycle with him which he placed in the brake-van. He arrived at his destination at night but could not for some unaccountable reason get delivery of his cycle. He called at the railway station again the next day and found that the Station Master, the telegraph signaller and the Station Master's brother were practising cycling on his bicycle. They had several falls and so the machine was badly damaged. Nagendra Babu spoke to the Station Master about the matter and received a very rude answer. He did not take delivery of his bicycle at the time. The *Hitavadi* invites the attention of the Eastern Bengal Railway authorities to the matter, and as thefts of articles booked by rail have of late become rather too frequent, the journal asks them to take severe steps to put an end to the mischief. The paper also hopes that Nagendra Babu will be compensated for his loss.

HITAVADI,
June 30th, 1916.

36. The *Dainik Basumati* (Calcutta) of the 29th June is indignant that in spite of all the representations which have been made to the railway authorities in this country, thefts from goods trains are still quite as prevalent as before. These thefts take place most frequently when there is a rush of traffic. Goods wagons have often to be left in sidings and thieves cut open the wooden floors of the carriages and take out anything they want to steal. The paper suggests that these wagons should have iron floors.

DAINIK BASUMATI,
June 29th, 1916.

(h)—*General.*

37. The *Bangali* (Calcutta) of the 28th June takes the *Bangarasi* severely to task for saying that Kaviraj Gananath Sen does not deserve the title of "Mahamahopadhyaya" which Government has been pleased to bestow on him (*vide* Report on Indian Papers, dated the 24th June 1916, paragraph 31). Kaviraj Gananath is a first class M.A. in Sanskrit, a student of the old Sanskrit College, and a passed student of the Calcutta Medical College. Besides all this, he has been maintaining a *tol* in his house for the last 20 years and many of his students have passed the Sanskrit Title Examination in *Kavya*, *Vyakarana*, *Nyaya* and *Vedanta*. Some of these passed students of Kaviraj Gananath are themselves *adhyapakas* now. Kaviraj Gananath can write and speak Sanskrit well, and his book, "*Pratyakshasharira*," on Ayurvedic anatomy is read throughout India. His book, "*Siddhanta-nidana*," is a charming volume on Ayurveda. As President of the All-India Ayurvedic Conference and Ayurvedic Vidyapitha, he has been working hard for a regeneration of the Ayurvedic system, and the curriculum of studies prepared by him has been accepted in many Provinces for examinations under the Ayurvedic Vidyapitha. Recently he was invited to deliver a lecture on Ayurvedic medicine on the occasion of the laying of the foundation-stone of the Hindu University by the Viceroy. The Bharat Dharma Mahamandal has given him the title of *Vidyasarasvati*.

BANGALI,
June 28th, 1916.

Mahamahopadhyaya Kaviraj
Gananath Sen.

Our contemporary, continues the writer, moreover, opines that the Mahamahopadhyayaship should never be conferred on anybody who is not a Brahmin pandit and that Kavirajes should be given the title of Vaidyaratna only. But why did not our veteran contemporary object when the title was conferred on a Raja, a Government servant and two Kavirajes? In fact, Mahamahopadhyayaship is not a new title for Kavirajes in Bengal, who have always maintained *tols* in their houses and taught students in them. Chakrapani, Bijay Rakshit and other Kavirajes were Mahamahopadhyayas in pre-British times.

JYOTI
June 22nd, 1916.

38. The *Jyoti* (Chittagong) of the 22nd June fully supports the view expressed by the *Bangavasi* as regards eligibility for the Mahamahopadhyayaship (*vide* Report on Indian Papers, dated the 24th June 1916, paragraph 31).

DAINIK BASUMATI,
July 3rd 1916

39. The *Dainik Basumati* (Calcutta) of the 3rd July has no doubt that the Nawab Bahadur of Murshidabad, Raja Hrishikesh Laha, Sir Rajendra Nath Mukharji and Dr. Nilratan Sarkar are all very good and able men, but asks whether any of them knows anything of the real wants and grievances of the people at large or has any idea of things like road cess, Public Works cess and chaukidari tax.

BANGALI,
June 29th, 1916

40. The *Bangali* (Calcutta) of the 29th June thanks the Government of Bengal for reducing the number of official members in the Bengal Legislative Council by two and appointing two non-officials to fill the gap. The paper is also glad that Raja Hrishikesh Laha has been nominated by Government as a member of the Council.

DAINIK BASUMATI,
June 30th, 1916.

41. The *Dainik Basumati* (Calcutta) of the 30th June emphatically deprecates the nomination of Raja Hrishikesh Laha, C.I.E., to the Legislative Council. Personally his choice is to be commended, but Government ought not to have nominated to Council one who had already failed to get in by the open door of election.

BANGAVASI,
July 1st, 1916.

42. The *Bangavasi* (Calcutta) of the 1st July writes:—

About the raising of subscriptions by a Subdivisional Magistrate.

A short while ago some discreditable allegations were published against Babu Tarak Chandra Ray, Subdivisional Officer of Rampurhat, district Birbhum, in connection with the raising of subscriptions for a high English school at Kundala and for the Ambulance Corps. A contradiction of those allegations also appeared later and now a letter has reached us, praising Tarak Babu. It appears that in the matter of collecting subscriptions, he used no force or coercion whatsoever, and that the case against certain employes of Bandiram Babu, the Zamindar of Kundala, about which so much fuss has been made, was started by Tarak Babu after a personal inquiry into the grievances of certain raiyats.

SAMAY,
July 1st, 1916.

43. The *Samay* (Calcutta) of the 1st July writes:—

"A proper lesson"—Conscientious objectors.

Some Englishmen refuse to be enlisted in the army on the ground that it is wrong to kill a man, even if he is one's enemy. We know that it is one's duty to do unquestioningly whatever one's Government asks one to do. According to our ancient *Shastras* it is no sin to kill animals in a sacrifice. Similarly it should be no sin to kill enemies under Government's order. However that may be, it has been ruled that the aforesaid conscientious objectors will not be taken into the Indian Civil Service. It is quite a just rule. Moreover, men who are moved much by religion and compassion cannot be fit rulers of India, for they will lead India astray in a very short time. What harm have not men of this type, such as Hume and others, done by causing the establishment of the Indian National Congress and misdirecting the minds of the Indians?

BASUMATI,
July 1st, 1916.

44. The *Basumati* (Calcutta) of the 1st July thanks Sir William Maxwell for appointing Mr. R. M. Lahiri as Assistant Director-General of Post Offices, on Rs. 1,200—

Mr. R. M. Lahiri.

1,400 per month.

45. The *Sadaqat* (Calcutta) of the 2nd July, referring to the nomination of Sir S. P. Sinha, Advocate-General of Bengal, to the Bengal Council, says that probably this foreshadows that the Advocate-General of Bengal will not remain the Legal Adviser of the Government of India and that his position will now become the same as that of the Advocates-General of Bombay and Madras.

SADAQAT,
July 2nd, 1916.

46. The *Hitavadi* (Calcutta) of the 30th June considers that a grave injustice would be done to the staff of the General Department if a Eurasian outsider were to be appointed to the vacancy about to be caused by the retirement of Mr. Counsell. If Government must have a Eurasian in that office, let them appoint him to the last post after giving successive promotions to the existing assistants. The paper invites Lord Carmichael's attention to the matter and hopes that His Excellency will not allow any injustice to be done.

HITAVADI,
June 30th, 1916.

47. The *Hitavadi* (Calcutta) of the 30th June writes that Mr. J. L. D'Santos, Registrar, General Department, is a very able and popular officer, and that though he is 55 years of age, he is still fit for service. The paper, therefore, does not think that it would be proper for Government to pension him off, but recommends that he should be granted an extension of service which would besides save Government an extra expense.

HITAVADI,
June 30th, 1916.

48. The *Bangali* (Calcutta) of the 28th June strongly rebukes the *Statesman* for attacking the Hon'ble Mr. Wacha in vile language because he had proposed a curtailment of the touring expenses of the Governor of Bombay. Government ought to punish writers so wanting in self-restraint and even common decency.

BAI GALI,
June 28th, 1916.

49. The *Sadaqat* (Calcutta) of the 30th June says:—

Objections against the Governor of Bombay's tour. We agree with the reply which Lord Wellington gave to the Hon'ble Mr. Wacha with regard to his objections against the touring expenses of His Excellency. It is the foremost duty of the Governor of a province to get first-hand information of the condition of the people and to redress their grievances, a knowledge of which can be gained by personal observation alone. Though it is a fact that every individual is at liberty to enjoy freedom and the door of the law-courts is open to him, yet in spite of the many conveniences which Government has placed at the disposal of its subjects, very few Lieutenant-Governors or Governors get an opportunity to know the real condition of the people who live under their sway. For this, however, these high officials are not responsible. Those whose duty it is to show the real picture to the rulers, deliberately and with full knowledge of the actual conditions, choose to present a different picture simply because it is against their self-interest to do otherwise.

SADAQAT,
June 30th, 1916.

The paper then goes on to give from the *Mussulman* of the 23rd June an illustration of how things are misrepresented.

Proceeding further the paper says that the officials generally get their information about the people from the addresses which are presented to them. The people who are responsible for these addresses are careful enough to hide the real state of affairs. Under the circumstances, these addresses do not represent the true condition and grievances of the people. A knowledge of their true condition is possible only if they are allowed to speak out the sentiments of their hearts. Lord Wellington is a generous and noble-minded gentleman. If he puts on a disguise and goes about touring in the province then he will see how different is the condition of the people from that which is represented in the addresses presented to him. We regret we cannot fully agree with the Hon'ble Mr. Wacha's proposal to reduce the touring expenses of the Governor, but we want that the money should be spent in getting a knowledge of the true condition of the people. How many disguises have the Criminal Investigation Department men to put on to learn true facts. If the Governors of provinces do likewise and look into those things which do not find a place in official reports then many grievances and misunderstandings will speedily disappear.

SADAQAT,
June 28th, 1916.

50. The *Sadaqat* (Calcutta) of the 28th June has the following :—

The haj pilgrimage and the
Ulamas.

The Bombay Haj Committee has advised the Muhammadans to postpone pilgrimage this year as Arabia is, owing to the war, in an unsettled condition. A meeting of the Muhammadans of Bangalore suggests the same. But neither of these suggestions will carry any great weight. It is the duty of the Ulamas to announce their decision on the subject and to point out to the public definitely, what path religion asks them to follow under the present circumstances. The difficulties caused by the war are no new thing. It is their duty to let us know what is God and His apostle's command relating to pilgrimage in time of war. What a great pity that the Ulamas are too busy with their own quarrels to attend to communal questions!

HITAVADI,
June 30th, 1916.

51. Apropos of the case of usury which was recently tried by the Patna High Court, the *Hitavadi* (Calcutta) of the 30th June refers to the French law which does not allow money-lenders to charge more than 9 per cent. as

"Compound interest."

interest. The paper considers it a pity that Government should not yet consider it necessary to stop the mischief by legislation.

DAINIK BASUMATI
June 27th, 1916.

52. The *Dainik Basumati* (Calcutta) of the 27th June refers appreciatively to the efforts being made by the Madras Government to run a soap, a glass and a paper factory to demonstrate their commercial possibilities, and hopes that other Governments will do the same.

The Madras Government and
industries.

BANGALI,
June 30th, 1916.

53. The *Bangali* (Calcutta) of the 30th June asks whether the Government of India will not ask for an expression of public opinion as it has asked for an expression of official opinion, on the subject of amendment of the Rules for recruitment of coolies for the Colonies.

Recruitment of coolies for the
colonies.

SADAQAT,
July 1st, 1916.

54. The *Sadaqat* (Calcutta) of the 1st July says :—

Increase in the income of
Government.

It is highly satisfactory to note that in spite of the difficulties created by war the income of Government is increasing and from the recent reports it is clear that the receipts under the civil head till the end of May this year exceeds the receipts for the same period last year by one crore. Out of this 9 lakhs have been derived from the tax on salt alone. This is a tax the burden of which has fallen heavily on the shoulders of the poor. When Government is deriving such a large income, would it not be well if the tax on salt was lessened to some extent and a portion of the large income spent for educational purposes?

III.—LEGISLATION.

MOSLEM HITAISHI,
June 30th, 1916.

55. The *Moslem Hitaishi* (Calcutta) of the 30th June is glad that the

"Passing of the United Provinces
Municipal Act."

United Provinces Municipal Act, which was supported by a large number of liberal-minded Hindus, has been passed in spite of the malicious opposition of some members of the Hindu public and the Hindu Press, who did not hesitate to attack the Hindu supporters of the measure and also the Lieutenant-Governor of the United Provinces. So long as Musalmans cannot stand on an equal footing with Hindus, separate representation is essential to safeguard their interests. The authorities in the United Provinces as well as a large section of the Hindu public are aware of this fact. A similar measure is necessary in Bengal, where the situation is worse than that in the United Provinces.

HITAVADI,
June 30th, 1916.

56. The *Hitavadi* (Calcutta) of the 30th June cannot see the justification of the *Pioneer's* remarks about the Viceroy's approval of the United Provinces Municipal Act having given universal satisfaction in India, since the measure has throughout been strongly opposed by Hindus. But then, says the *Hitavadi*, universal satisfaction perhaps means to the *Pioneer* its own satisfaction.

"The Viceroy's approval of the
United Provinces Municipal
Act."

57. The *Mohammadi* (Calcutta) of the 30th June supports the prayer made by the Bengal Provincial Congress Committee for the postponement of the India Consolidation Act Amending Bill, as it is a controversial measure and may injuriously affect the existing relations between British India and the Native States.

MOHAMMADI.
June 30th, 1916.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

58. The *Sanjivani* (Calcutta) of the 29th June publishes the following correspondences reporting prevalence of distress in different parts of the province:—

SANJIVANI.
June 29th, 1916.

Chandla in Tippera.

Babu Kshirod Chandra Brahma, Head Master of the Chandla School, speaks of the prevalence of severe distress in Chandla and eight other neighbouring villages. People have been actually starving for days together. The money which the correspondent received from the Brahmanbaria Relief Fund has been spent, but the distress still continues with unabated rigour. The prevailing drought makes the prospect of the ensuing crop very gloomy. Help is earnestly solicited.

Sonargaon in Dacca.

Babu Sukesh Sobhan Sen Gupta, Sub-Assistant Surgeon, speaks of the reappearance of severe distress in the above locality. Even *mahajans* have no money to lend. People have lived for two months on sweet potato, but this also is unobtainable now. A labourer's wage is from 4 to 6 pice per day. Many people are said to have attempted suicide. Many have left their homes. The writer gives a list of families which are actually starving in Sanvadi and an adjoining village. Help is earnestly solicited. Similar distress prevails in villages Khandasardi, Damodardi, Jagat Ray's Bag, Hariganj, Tengarchar, Basandaradi, Khamargaon, Hamchadi, Maurakanda, Gopair Bhag, Almadi, Chhalkanda, Dakshinpara, Baulla Dighirpar, Baraikanda, Barigandhak, Sonamayi, Ulukandi, Dauder Gadu, Naria, Gatali, Goaladi, Kamargaon, Baradi, etc.

Panchgachhia in Tippera.

A correspondent writes that unless relief comes very soon many people will die of starvation. One Chandra Sekhar Das and many others are starving.

DAINIK BASUMATI.
June 27th, 1916.

59. The *Dainik Basumati* (Calcutta) of the 27th June refers to the prevalence of acute scarcity in the Chittagong Hill Tracts and to the necessity of taking adequate measures to relieve the distress of the villagers. Very large advances of money are needed to help the raiyats to tide over the situation.

Distress in the Chittagong Hill Tracts.

VI.—MISCELLANEOUS.

60. The *Dainik Basumati* (Calcutta) of the 28th June writes:—

"Rocket-photography."

Germany is very successful in inventions. Mere brute force would never have enabled her to cope with her many enemies so long. It is her uncommon inventive genius which is helping her to do so. In fact, she has transformed the war into a war of machinery. Many are her weapons of destruction, such as asphyxiating gas, liquid fire, etc. The work of patrolling is now done by airships, but these are not only very costly but liable to be attacked by the enemy and destroyed. The Germans have, therefore, invented a method of photography by means of rockets which ascend to a height of 1,600 feet in 8 seconds. The

DAINIK BASUMATI.
June 28th, 1916.

camera attached to such a rocket takes a photograph of everything below as it bursts and begins to descend. The name of the inventor is Alfred Mall.

The writer next gives a description of the apparatus and concludes:— This apparatus, if it works successfully, will be of great benefit to the Germans; but whatever the Germans may do, they are bound to lose in the long run.

DAINIK BASUMATI,
June 2nd, 1916.

61. The *Dainik Basumati* (Calcutta) of the 28th June writes:—

"Russia—A change of condition."

The war on the Russian front has entered upon a new phase. The arrival of fresh German and Austrian troops seems to have somewhat checked the Russian advance and forced the Russian Generals to be more on the defensive than on the offensive.

The telegrams show that there is no longer much fighting in Volhynia and Galicia. The Russian offensive is now centred only in Bukhovina. This change is not a favourable one, for unless the Russians can advance in Volhynia and Galicia, they will not be able to gain much advantage by fighting in Bukhovina and proceeding to the Carpathians through this province. On the contrary, this course will cause them much inconvenience, because, if now for any reason the Russians in Bukhovina have to retreat, they will have first to retire on Czernovitz on the north and thence into Russian territory on the north-west, a route of 70 miles, by which they have at present occupied the village of Gurahumodi and which is exposed to Austrian attacks from the west and the north-west. If, in spite of all these drawbacks, the Russians can establish themselves firmly in Bukhovina, they will effectively separate Rumania from Germany and Austria and thus enable her to join the Allies. The Russians have, therefore, begun to advance with great force in Bukhovina, and the fact that they have established themselves firmly up to Buczacz has greatly reduced the dangers of their present position. Moreover, the Russian General north of Czernovitz will be able to render great help to the army operating on the south.

We fail to understand why the Russians are advancing along their present line in spite of its dangers. Their first duty should have been to drive back the centre of the Austrian army from the Tarnopol Brody region, after which they might have driven back the entire Austrian force in Galicia and then entered Bukhovina. But they have not done this. Most probably they will turn their attention to Galicia from their present position in Bukhovina.

NAYAK,
June 29th, 1916.

62. The *Nayak* (Calcutta) of the 29th June writes that the anticipation

Two observations relating to the war.

that the battle off Jutland would lead to the abatement of German submarine activity has proved unfounded. There is no telling how much longer the Germans will go on fighting, but with their forces scattered over Europe, they cannot possibly hold out much longer. At the same time, there does not seem to be any chance of peace coming until the nations of Europe learn humility and are cured of their national haughtiness and pride.

In West Asia, the Arabs are fighting in a cause about the justice or propriety of which it is difficult to judge. It seems that all nations are about to plunge into a whirlpool of destruction. Else, why should America suddenly go to war with Mexico? If this war really does take place, it is doubtful if the United States will be able to come creditably out of the struggle.

Japan, too, is sending troops into China. There is thus no part of the world which is now quite at peace. In India, a number of men, whose views have been distorted by bad European principles, are seeking to bring about a revolution.

NAYAK,
June 30th, 1916.

63. The *Nayak* (Calcutta) of the 30th June writes:—

"England's power."

Of the five great European Powers engaged in the present war, England is undoubtedly the strongest in pecuniary and military resources. On water her strength is supreme. As in Nelson's time the British navy swept off and defeated the French navy, so in the present war the British navy has swept off the German navy and recently inflicted on it a crushing defeat off Jutland. In this engagement the losses of the Germans were immensely greater than those of the English. It has shattered the Kaiser's dream of conquering England. The coolness with which England has raised a vast army of five millions since the outbreak of the war has astounded the world. Her colonies are giving her

heartly help, and India is ready to send large armies to fight her battles the moment she will permit her to do so. The manner in which India has, at present, discarded so-called revolutionary ideas and calmly applied herself to the service of her Sovereign is astonishing. She has not been guilty of the foolish rashness of Ireland. The coolness and judgment with which the British Ministers, headed by Mr. Asquith, are conducting the war elicits praise from everybody. Lord Kitchener is dead. But there are still lakhs of Lord Kitcheners among Englishmen. It is a pity that His Lordship did not live to see England's final triumph. The fall of the Kaiser, like that of Napoleon, is inevitable. England possesses all the physical and mental qualities and all the material resources which ensure victory.

The present war is most deplorable and many people are anxious to see its end; but it must be remembered that it is the effect of Europe's materialism, which will last so long as the power derived from material science endures. For God destroys the nation which, in cultivating material science and seeking material welfare, forgets Him. England, however, is not an enemy of God and does not, like Germany, want to desolate the world by war.

64. The *Bangali* (Calcutta) of the 30th June says that the *Civil and Military Gazette* has advised Government to appoint a War Board in India. But who will

A War Board in India.

bear its cost? Not of course the *Civil and Military Gazette*.

65. Germany, writes the *Nayak* (Calcutta) of the 30th June, is determined to take Verdun at any cost. This is proved by the news that the strength of the German force attacking Verdun is being doubled in men and

"A few words in connection with the war."

munitions. When Verdun has been taken it will not be difficult for Germany to defeat the French. The Germans are fighting vigorously not only the French at Verdun but also the English at Loos, La Basse and Ypres. We Hindus have no particular interest in this European war. Nevertheless, we derive some pleasure out of it and estimate our profit and loss in the rise and fall of Europe. The Aryan Hindu power cannot possibly compete, that is to say, quarrel with the Western *Mlechcha* power; for if it does so, the Hindu race will lose its *dharma*; but the Hindus ought to watch what the civilised Westerners do.

News has come of the recent sinking of some more vessels, and reports from London state that there is great want of money in Germany. We are unable to understand the meaning of these reports. The doings of the Sherif of Mecca have caused rejoicing in India. We, however, think that it is impudent on our part, insignificant as we are, to dance at the sight of the dancing of great peoples. Why should the Indian Musalmans show agitation at Arab independence? We can simply express joy at the victory of the English. Otherwise, we have no connection with the rise and fall of any other nation. What we ought to do during this war is to develop our arts and industries and improve our own condition in every way.

66. Referring to General Lake's report that English prisoners are receiving very good treatment in Turkey, the *Samay* (Calcutta) of the 1st July writes:—

"Turkey's good treatment of prisoners."

English officers are being given one-third their pay. We cannot praise this gift, for while these English officers are being unjustly held in duress, it is an additional injustice to put them to pecuniary loss or place the charge of compensating this loss on England. Again, the English officers are being allowed to move about with servants and other men. This is as it should be. For when there is a possibility of Turkey coming under the sovereignty of England after the war, it is an act of wisdom to give English officers an opportunity to know the country.

Strange things about the war.

67. The *Samay* (Calcutta) of the 1st July writes:—

AN UNINTELLIGIBLE REPORT.

A telegram dated the 23rd June and published in the *Bengalee* of the 25th June says that in Champagne the Germans penetrated through the front line over 1,200 metres but were expelled at the point of the bayonet.

BAN ALI.
June 30th, 1916.

NAYAK.
June 30th, 1916.

SAMAY.
July 1st, 1916.

SAMAY.
July 1st, 1916.

On the map we see that Champagne is west of Verdun. If the Germans are still fighting east of Verdun, how could they get to Champagne, which is on its west.

TURKEY HAS BEEN ON FIRE.

The Grand Sherif of Mecca in Western Arabia and the Shiah Musalmans in North-Eastern Arabia have raised the standard of rebellion against Turkey. Thus fires have been kindled on two sides of Turkey by her own subjects. England truly said that by declaring war against her, Turkey was digging her own grave.

But this Arabian rebellion is said to be causing great anxiety among Indian Musalmans. Maulana Abdul Bari has sent a telegram to the Viceroy expressing the feeling of the Indian Musalmans on the subject, and a public meeting is to be held at Lucknow. The Indian Musalmans, it is said, look upon the Arabian revolt as a great wrong. On the other side, the act is being supported through the mouths of Egyptian Musalmans.

On the 27th June a public meeting was held in the Nakhoda Mosque in Calcutta. In this meeting the Musalmans strongly disapproved of the Grand Sherif's action and expressed their apprehension that the safety and sanctity of Mecca and other places of pilgrimage would be destroyed. Unfortunately these Musalmans did not consider that whatever was done in the interest of Government must be accepted as good. In the great Hindu poem called "*Chandi*" there are many exciting expressions. If Government thinks that they may do harm and prohibits the recitation of "*Chandi*", must we not consider such prohibition a good act on the part of Government and obey it with bowed heads? Compared with this, the Arabian revolt against Turkey is nothing. There is no risk of Mecca and other places passing out of the hands of Musalmans in consequence of this revolt and at the same time it is likely to benefit our Government.

DAINIK BASUMATI,
July 3rd, 1916.

68. The *Dainik Basumati* (Calcutta) of the 3rd July gives an account of the fighting on the Russian front and writes:—

"Russia."

The Germans who have checked the Russian advance in Volhynia and have entrenched themselves strongly there, can assume the offensive whenever they like. Latest telegrams show that no remarkable change is taking place anywhere except on the frontiers of Bukhovina and Galicia. The enemy is trying his best to check the Russian advance in Bukhovina and we may soon expect very heavy fighting in this region. There is no chance of any change taking place in the fighting that is going on in the Pinsk marshes.

DAINIK BASUMATI
July 3rd, 1916.

69. The *Dainik Basumati* (Calcutta) of the 3rd July is inclined to think that the Germans are trying to reach

"How far the Germans are from Verdun."

Verdun from three directions. One section of the German attacking force is pressing towards Hills 320 and 321, a second is pushing towards Froideterre through the region between these two hills and the Sauville Fort, and a third is trying to take Fleury. They will gain a distinct advantage if they can take Froideterre, for then it will be easy for them to take Verdun. If, however, the French can put up a counter-attack in the Froideterre region, the German advance will be checked and the third section of the German attacking party is likely to be defeated. It is in the Thiaumont region that the fighting is very intense, and if, as a result of this, the French line can be pushed back to Froideterre, which is only two and a half miles from Verdun, the latter place will be easily occupied by the Germans. The French are putting up a very stubborn resistance and the Germans also are attacking them vigorously.

CHARU MIHIR
June 27th, 1916.

70. The *Charu Mihir* (Mymensingh) of the 27th June writes:—

Self-government in India.

The hopes, which many of us cherished, of India obtaining self-government after the war have been shattered by the views recently expressed on the question by Mr. Asquith and Lord Islington. India's loyal devotion to the British Raj has evoked the admiration of the entire English nation, not excepting those who, previous to the war, used to think that the majority of the people of this country were disloyal, and who never lost an opportunity to incite Anglo-Indian officials to persecute them. Even the brilliant proof which

Indians have given of their loyalty has been overlooked by some Englishmen. However, Englishmen are now satisfied as to the genuineness of India's loyalty and for a time there was a talk of Indians being granted the full rights of British citizens. All this gave rise to false hopes in the minds of our countrymen and our rulers have acted wisely by not allowing such hopes to be indulged in. Even after the recent rebellion, Ireland is going to get Home Rule; but not so with India, in spite of her staunch loyalty to the British Raj. We do not know whether our officials have considered the feelings which this differential treatment is likely to create in the minds of our countrymen. Mr. Asquith said some time ago that certain changes would take place in the administration of Ireland and the British Colonies. He did not, however, make any mention of India, though a section of our people persisted in indulging in wild hopes. But Lord Islington's remarks have shattered all such hopes. His Lordship says that India enjoys a great amount of self-government already, inasmuch as the lower ranks of the Executive and Judicial services are manned by Indians. Comment on this is unnecessary.

71. The *Hitavadi* (Calcutta) of the 30th June deeply regrets that Mr.

Mr. Asquith's remarks—Self-government in India.

Asquith made no reference to India in his recent speech at Ladybank. This shows that however loyal the people of India may be, their rulers will always

be niggardly in the matter of granting them political rights. Besides, Lord Hardinge has already given them to understand what they are to expect. In the course of the remarks His Lordship made to the representative of a certain American journal he echoed the opinions expressed by Sir S. P. Sinha about self-government in India. The paper does not blame Lord Hardinge for passing off Sir S. P. Sinha's views as those of educated India, for that is the way with all politicians.

72. The *Samay* (Calcutta) of the 1st July writes:—

Self-government in India.

Following the example of the *Englishman* and other Anglo-Indian newspapers, we have always spoken against the madness of the agitation for self-government in India which aims at establishing simultaneous Civil Service and other examinations in England and India, gradually filling the higher posts under the Government of this country with Indians, imposing a high import duty on English cotton goods in the interest of the Indian cotton industry and thus destroying English trade, giving equal rights in all matters to Indians and Englishmen, and, in short, making the Indian Empire of the English, acquired by them by the labour, blood and righteousness of several generations, altogether useless for them. Mrs. Annie Besant's *New India* says that a League has been founded in England to agitate for self-government in India. The League has begun to publish letters explaining its aim and object. The *Times* of London has severely attacked the first letter as everyone else will do. We, too, who know the law, condemn the League after the example of the English newspapers, bitter enemies of Indians as these latter are.

73. The *Calcutta Samachar* (Calcutta) of the 1st July, in referring to

The self-government problem.

an article in the *Times* on India, points out how the real demands of India are being ignored. It goes on to say that thousands of men are wanted for crushing Austria, Germany and Turkey, but there is no change in the military policy in India; an Executive Council is demanded in one of the provinces, but it is being opposed by the authorities. Permission is not granted for converting the Chief Court of the Punjab into a High Court. The temporary Civil Service Act enabled large numbers of Europeans to enter the Service, but there was no appreciable increase in the number of the appointments held by Indians. In India salt has been taxed, but in Lancashire no tax has been imposed upon cotton. In spite of the opposition of Indians, Government is going to pass the Government of India Consolidation Amendment Act. In India the Press Act and the Defence of India Act are being rigorously enforced. British papers are talking of granting privileges to the Colonies, but India is ignored. In the face of all this, when it is said that India is not doing what she should during the war, it is something like adding insult to injury. In Paris the

HITAVADI,
June 30th, 1916.

SAMAY,
July 1st, 1916.

CALCUTTA SAMACHAR,
July 1st, 1916.

Economic Conference is holding its sittings, but India has no place there. When English papers talk of the change in the constitution of the Empire they mention Ireland and the Colonies only.

MOHAMMADI,
June 30th, 1916.

74. The *Mohammadi* (Calcutta) of the 30th June points out how a few years ago Moslems thought it very reprehensible to take part in any political agitation. Then came the birth of the Moslem League and this has been followed during the last few years by considerable progress. Hitherto it used to be an unpardonable offence for Moslems to join the Congress. Indeed, the League was started to oppose the Congress. Since then, there has been a change. Many of the leading members of the League are now pro-Congress and the new Reception Committee of the Congress at Lucknow includes many prominent Leaguers, including the Raja of Mahmudabad and Mr. Wazir Husain. What a great contrast with the past!

DAINIK CHANDRIKA,
July 3rd, 1916.

75. The *Dainik Chandrika* (Calcutta) of the 3rd July writes that the war has considerably changed the English "angle of vision" towards Indian problems, and one may now confidently expect a slow but steady emancipation of India under English rule. But full consummation of that process will be delayed by the murders and dacoities which some deliberately blind, foolish and perverse people, with no faith in English justice, are committing, in the mad hope of forcing the English to give Indians freedom before they are fit for it. Men who do not in this crisis understand that the laws regarding internment, the control of the press, etc., now being applied by Government, are inspired by the best wishes for the welfare of Indians, are fools or perhaps seditious in spirit if not in act. It is they who are retarding India's political progress.

DAINIK BASUMATI,
June 27th, 1916.

76. The *Dainik Basumati* (Calcutta) of the 27th June refers to Reuter's announcement about Lord Hardinge discussing matters about the Economic Conference with the Ministers, and to the *Englishman's* suggestion that His Lordship is spokesman for India in the Conference. This is quite useless. What is wanted is a properly elected Indian representative who will place the Indian view before the Conference.

NAYAK,
June 28th, 1916.

77. The *Nayak* (Calcutta) of the 28th June writes :—
"Read this." The *Nayak* and the "Febrodyne" Press, where it is printed, have now passed under the proprietorship of Babu Hari Narayan Mukherji, the well-known zemindar of Dainhat. This change of proprietorship will not bring about any change in the policy of the paper as the mouthpiece of the Brahmin community. The paper has never taken part in any religious agitation and has always rigidly obeyed the dictates of the *Shastras*. As regards politics, the *Nayak* will unhesitatingly support Government in everything so long as the war lasts; and, in fact, it has been doing so ever since the beginning of the war. The paper will not allow itself to be the organ of the Brahman Sabha, or any sectarian institution for the matter of that, and it will never identify itself with any party or clique. It will always discuss public questions frankly and boldly. The *Nayak* knows that if Hindu society is to exist, Brahmins must be kept under proper control, and that it is because the Brahmins have gone astray that the members of other castes have done likewise. It is for this reason that the paper always tries to deal with the failings of Brahmins mercilessly, and it will always adhere to that policy. There can be no politics for a subject people, whose first duty should be to develop their society and religion and to improve their powers of organisation. If they can perform this duty, political rights will come of themselves. This is the view which the paper has always held and will always hold.

SADAQAT,
June 29th, 1916.

78. The *Sadaqat* (Calcutta) of the 29th June has the following :—
Wakeful Japan. Though the trade of Japan is at its zenith, the Japanese Government still considers itself bound to help its people to advance further. Recently 50 lakh yens have been advanced at a very low rate of interest, and more will be forthcoming in the near future. It is evident that the secret of the wonderful rise of the Japanese as manufacturers and traders lies in the financial support which they always receive at the hands of their Government. We fail to understand why the

question of the success of Indian manufacture is considered so very difficult and knotty as to require the appointment of a commission and the sending out to Japan of a man to enquire into the causes of Japanese mercantile success. We are sure nothing can come of the committee's lengthy report and its numerous suggestions, as long as the Indian Government, unlike the Japanese, does not undertake to finance such enterprises. We have pointed out on several occasions that the unrest in India is mainly based on economic grounds. Hundreds and thousands of successful college students would be able to lead peaceful lives if they could find employment in factories. If only one-fourth of what Government spends on the Police Department be spent on local industries, not only will much of the police expenditure cease, but the country will become calm and quiet.

79. The *Bangavasi* (Calcutta) of the 1st July refers to the growing scarcity of paper in India and urges Government to take measures to manufacture paper in India; otherwise ultimately a serious situation will result and literature and the cause of public education will suffer.

BANGAVASI,
July 1st, 1916.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 8th July 1916.

CONFIDENTIAL.

No. 28 of 1916.

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 8th July 1916.

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RECEIVED IN THE OFFICE OF THE DIRECTOR GENERAL OF INVESTIGATION

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS
RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE
BRANCH.**

[As it stood on 1st January 1916.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	Daily	Mati Lal Ghosh, Hindu Kayastha, age about 62, and Pijus Kanti Ghosh, a cousin of Mati Lal.	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	Monthly	Kumud Bandhu Chakrabarti, of Jessore, Brahmin.	300
3	"Bengalee" (N)	Calcutta	Daily	Surendra Nath Banarji, Brahmin, age 70.	5,000
4	"Bulletin of the Calcutta Mathematical Society" (P.)	Ditto	Quarterly	Phanindra Lal Ganguli, Brahmin, age about 36.	400
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	Monthly	Dr. A. L. Sarkar, L.M.S., Satgope, age about 44.	100
6	"Calcutta Law Journal" (The).	Ditto	Fortnightly	Hara Prasad Chatterji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	Monthly	Dr. Purna Chandra Nandi, Native Christian, age about 51.	540
8	"Calcutta University Magazine." (P.)	Ditto	Do.	Dewan Bahadur Dr. Hira Lal Basu, Kayastha, age about 41.	300
9	"Calcutta Weekly Notes"	Ditto	Weekly	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 42.	1,700
10	"Collegian"	Ditto	Fortnightly	Nripendra Nath De, Kayastha, age 39	1,000
11	"Current Indian Cases." (P.)	Ditto	Monthly	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000
12	"East" (N)	Dacca	Weekly	Mohim Ch. Sen, age 63	200
13	"Food and Drugs"	Calcutta	Quarterly	Dr. Kartik Ch. Basu, M.B., Kayastha, age 58.	650
14	"Gardener's Magazine" (P.)	Ditto	Monthly	Bhuban Mohan Ray, Hindu Kaibarta, age 58.	300
15	"Habul Matin" (English edition). (N.)	Ditto	Weekly	Gyan Ch. Ray, Hindu Baidya, age 47	1,000
16	"Health and Happiness" (P.)	Ditto	Monthly	Kartik Ch. Basu, Kayastha, age 47	500
17	"Herald" (N)	Dacca	Daily	Priya Nath Sen, Hindu Baidya, age about 31.	2,000
18	"Hindoo Patriot" (N.)	Calcutta	Weekly	Sarat Ch. Ray, Kayastha, age 48	2,000
19	"Hindu Review." (P)	Ditto	Monthly	Bipin Ch. Pal, Hindu Teli, age 51	900
20	"Hindu Spiritual Magazine." (P.)	Ditto	Do.	Mati Lal Ghosh, Kayastha, age 50, and Pijus Kanti Ghosh.	400
21	"Indian Case Notes" (P)	Ditto	Do.	Manindra Nath Mitra, Hindu Kayastha, age 39.	1,000 (Suspended.)
22	"Indian Cycle and Motor Journal." (P.)	Ditto	Do.	Sudhir Kumar Sen, B.A., Hindu Baidya, age about 28.	200
23	"Indian Empire" (N)	Ditto	Weekly	Kishor Mohan Banarji, Hindu Brahmin, age 36.	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Indian Express" (P) ...	Calcutta	Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 52.	100 to 250
25	"Indian Homoeopathic Reporter." (N.)	Ditto	Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 47.	500 Discontinued for the present.
26	"Indian Homoeopathic Review." (N.)	Ditto	Do. ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
27	"Indian Medical Record" (The). (P.)	Ditto	Monthly ...	Kaviraj Anukul Chandra Biswas, Hindu Brahmin, age 39, and Committee.	800
28	"Indian Messenger" (N)	Ditto	Weekly ...	Pratul Ch. Som, Brahmo, age 53	500
29	"Indian Mirror" (N)	Ditto	Daily ...	Satyendra Nath Sen, Hindu Brahma, age 37.	500
30	"Indian Royal Chronicle" (P.)	Ditto	Monthly ...	Shamlal De, Hindu Subranabanik, age 48	Unknown.
31	"Indian World" (The) (N.)	Ditto	Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 41.	500 to 1,000 (Suspended.)
32	"Industry" (P) ...	Ditto	Monthly ...	Kishori Mohan Banarji, Hindu Brahmin, age 37.	1,600
33	"Journal of the Moslem Institute." (P.)	Ditto	Quarterly ...	A. H. Harley, Principal of the Calcutta Madrassa.	300
34	"Journal of the Moslem Law College Hostel." (P.)	Ditto	Monthly ...	Saiyid Mazid Baksh	100
35	"Legal Miscellany and Review." (P.)	Ditto	Do. ...	Rai Bahadur Mohim Chandra Sarkar, Hindu Kayastha, age about 67.	750
36	"Modern Review" (P.)	Ditto	Do. ...	Rama Nanda Chatarji, Brahmo, age 61	2,000
37	"M. S. Journal" (P) ...	Ditto	Do. ...	Dr. Sarat Kumar Mallik, Brahmo, age about 43.	200
38	"Mussalman" (N) ...	Ditto	Weekly ...	M. Rahman, Muhammadan, age 35	1,400
39	"National Magazine" (P)	Ditto	Monthly ...	Kali Prasanna De, Hindu Kayastha, age 68.	500
40	"Presidency College Magazine." (P.)	Ditto	Do. ...	Jagadish Chandra Chakrabarti, Hindu Brahmin, age about 26.	1,000
41	"Regeneration" (P) ...	Ditto	Do. ...	Abinash Ch. Ray, Brahmo, age 37	200
42	"Rols and Rayyet." (N.)	Ditto	Weekly ...	Jogesh Ch. Datta, age 65	350
43	"Student" (P) ...	Ditto	Monthly ...	Jitendra Lal Banarji, Hindu Brahmin, age about 43.	100
44	"Telegraph" (N) ...	Ditto	Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 33.	2,500
45	"University Magazine" (P.)	Ditto	Monthly ...	Dewan Bahadur Hira Lal Basu, age about 41.	500
46	"World and the New Dispensation." (N.)	Ditto	Weekly ...	Mohim Ch. Sen and Khetra Mohan Datta, age 62, both Brahmos.	400
47	"World's Messenger" (P)	Ditto	Monthly ...	Sundari Kakhya Ray, Hindu Mahiya, age 29.	400

II.—HOME ADMINISTRATION.

(a)—Police.

385. The *Indian Mirror* writes:—The man in the street is usually too

Armed dacoities in Calcutta—
How to prevent them.

dense to understand that, however efficient and well-equipped the police may be, it is impossible for them to protect the property of the public

unless the people render them the necessary assistance. That the police generally have shown remarkable courage in dealing with anarchical crime cannot be doubted for a moment. Indeed, the police of any country could hardly be expected to do more than the police in India are doing in the face of obvious difficulties. Mr. Austen Chamberlain has paid a most fitting tribute to the Bengal police by noting "the loyal and unflinching performance of their duties." When it is remembered that the detection of anarchical crime involves unforeseen dangers, and that, in the performance of this work, members of the force have not considered their personal safety, none but those who have a leaning towards crime will hesitate to give the police of this country credit for unselfish devotion to duty. In Calcutta, thanks to the forethought and skill of Mr. Clarke, Commissioner of Police, the force has attained a high state of efficiency. Well-considered measures have been adopted whereby political suspects can be watched and criminals prevented from escaping. The paper asserts that if the people did their part of the work with the same zeal and thoroughness, the detection of criminals would be rendered easy. Some one may ask: "How should the people help?" The journal would answer, that if they are unable to help the police by active participation in their work, they should at least help themselves by taking proper care of their property. Dacoity, after all, is not a new crime in India. It is a notorious fact that the so-called aristocratic houses of later days were practically built on fortunes acquired by plunder. It was not until the strong arm of British justice was raised that lawlessness met with effective resistance. What are now known as *bhadralok* dacoities would appear to possess the same features as the dacoities which were perpetrated in olden times, the only difference being that the use of firearms and motor-cars was not known in those days. In Calcutta, people who have reason to be in dread of armed dacoits, can help and protect themselves in various ways. The first thing to do is to store valuables and money in places beyond the reach of dacoits, namely, in banks. Europeans do not keep cash in pans and pannikins. The next step they should take is to avail themselves of the offer of Government in regard to armed retainers. Every case of dacoity should be promptly brought to the notice of the police, who are always on the alert and are able to proceed to the spot immediately. As a means to this end, every well-to-do house-owner should have a telephone. If a person chooses to keep money in his house, he must be prepared to protect it by spending a few rupees on a telephone, and he should instruct his family and servants how and when to use it. It is foolish to expect the police to mount guard over the house of every money-lender, jeweller, merchant or wealthy man. If one's house is invaded, one is expected, after using every means of self-protection, to communicate promptly with the police. In no country in the world are the police so handicapped as here, because men of wealth and intelligence are not ready to help themselves and to assist the police.

386. The *Bengalee* remarks that it has repeatedly written upon the moral, if not the legal, necessity that the Govern-

Interments.

ment is under, to give interned persons an opportunity of explanation, by acquainting them with the charges and calling upon them to say what they can in defence. This would not involve the pomp and parade, and not even the publicity, incidental to a judicial trial. This is the procedure which is adopted in England, and there is no reason why it should not be followed here. The public are willing to help and to co-operate with the Government, but their natural instincts of justice must

INDIAN MIRROR,
30th June 1916.

BENGALKEE,
30th J. ne 1916.

at least be satisfied to the extent compatible with the existing conditions. Passing now from this larger question, the treatment accorded to the interned persons has to be considered. The journal thankfully acknowledges the fact that in several instances family allowances have been granted, but has this been done in every case? Nearly sixteen persons have been interned in the island of Kutubdia, in Chittagong, where, it is said, milk is not available, and even vegetables, fruits and *dál* are scarce. Coarse rice and sea-fish are the only things obtainable in abundance. Then, again, the journal understands that in many cases sheds, such as are usual in *melas*, are constructed for the interned persons. These thatched tenements must be very uncomfortable and almost uninhabitable during the rains. The rules of internment permit freedom of movement and communication with the inhabitants within a certain specified area. The police, however, are careful to instruct the local public to have no concern with the interned persons, and a weekly confidential report is sent regarding them, in which the names of all visitors who come to see them are noted. The result is that the interned persons are shunned like lepers. Then there are circulars issued to all *panchayets*, village headmen, *daffadars* and *chaukidars*, telling the people that the interned persons are a danger to the public safety.

BENGALER,
1st July 1916.

387. The *Bengalee*, while recognizing the abnormal situation and the fact that the premier place must be accorded to matters affecting the safety of the State, says that

Interments.

it is entitled to ask the rulers of the land that they should impose upon persons treated under a procedure above and beyond the law, the minimum of inconvenience and hardship. As few restrictions as are necessary for their safe detention within the prescribed area should be imposed. Further, they should be subjected to no personal anxiety on account of the maintenance of relations who are dependent upon them, and to no physical discomforts that may not be required for their safe detention. There should be no harassment of any kind, no lack of comforts to which they have been accustomed. They should be properly housed and fed. According to the journal, this is not always done, and it challenges contradiction on this point. It also states that in Kutubdia interned persons are accommodated in thatched houses, which are very uncomfortable during the rains, and that they do not get the food to which they are accustomed, for it is not procurable. If these suspected persons are to be detained, for reasons which the Government consider to be sufficient, the journal asks if it is right and proper that they should have to live under conditions of absolute discomfort. The safety of the State does not require it. The Defence of India Act does not impose it as a condition.

HERALD,
1st July 1916.

388. The *Herald*, remarking on the marginally noted subject, says that

Recrudescence of political crime
in Bengal

Calcutta was startled by the report of a double murder at Dacca. Immediately after the perpetration of this deplorable and dastardly crime came the news of another armed dacoity in the heart of Calcutta. Perhaps the culprits were hiding when the police were actively seeking them and keen on preventing their crimes, and now that the preventive measures have been withdrawn, have reappeared on the scene. The paper hopes that not only will the dacoits be captured but that the police will reassure the public by continuing the measures previously adopted.

HERALD,
1st July 1916.

389. The *Herald* says:—After a lull of several months, another political outrage has disturbed the serenity of this province.

The Dacca murder.

Two Brahmin police officers employed in the work of tracing political absconders have been shot dead. Every lover of the country must regret this and all other similar crimes. There can be no doubt that they are only strengthening the hands of the C. I. D. and doing incalculable harm to the peaceful population of the province. It is not those who are falling victims to the revolutionaries that are really harmed, since their families are being provided for. The journal therefore fails to understand what good the revolutionaries suppose they are doing the country or their countrymen. On the other hand, they are losing any sympathy that might in the beginning have lurked in the minds of some people, and this is proved by the fact that the authorities are now being well supplied with information, judging from the large number of arrests of suspects. This fresh outrage,

however, leads us to believe that the internment of suspects has done little if any good. The journal, however, hopes that the C. I. D. will be able to arrest the perpetrators.

390. The *Amrita Bazar Patrika* writes:—The full particulars of the

How to eradicate anarchism.

crime at Dacca have appeared and there can be hardly any doubt that the policemen have fallen

AMRITA BAZAR
PATRIKA,
1st July 1918.

victims to the vengeance of anarchists and have become martyrs to duty. Heaven alone knows when this vendetta will cease. Officers and policemen belonging to the C. I. D. are entrusted with the difficult and dangerous duty of running anarchists to earth and these desperadoes, in their turn, shadow the policemen and assassinate them as soon as an opportunity offers. Most of these crimes have remained undetected and the murderers have not been brought to book. Police officers and policemen entrusted with the particular duty of watching anarchists and breaking up their organisation have been murdered at all hours of the day and night, and the perpetrators of these crimes have frequently escaped scot-free. All attempts to trace or arrest them have failed and the majority of them are at large, free to repeat their crimes and to inoculate other young men with their pernicious doctrines. No effort of the legislature or the executive has been spared to stamp out anarchism from India. Anarchism is abhorrent to Indian feeling and is an outrage on all religious teachings in this country, but neither public opinion, nor earnest appeals on religious grounds, nor the most rigorous repressive measures have had any effect in the suppression of anarchism. Although it has come to India from Europe, its eradication seems to be difficult, if not impossible. This is more or less always the case with an evil. An evil doctrine or an evil custom, even when it comes from abroad, quickly becomes deep-rooted, and it is most difficult to remove or destroy it. There can be nothing more foolish or wantonly wicked than the anarchist movement in India. In India it has not established a reign of terror; even the policemen who are its only victims are not deterred for a moment from doing their duty. No one now looks upon the anarchist movement as a menace to the Government. It has merely added to crime, and crime of a most reprehensible nature. The real danger from this movement is to the young men of the country. The actual number of anarchists must always be small because of the desperate character of the movement, but its doctrines may easily spread and do incalculable harm to our young men. The Government has done and is doing everything for the suppression of anarchism. Besides the unflagging activity of the Criminal Investigation Department, several measures have been taken for putting an end to the anarchist movement. Internment is a potent preventive measure, though the people are entirely in the dark as to the working of it. It is, however, evident that young men of all kinds are suspected of being concerned with the anarchist movement. College students of distinction, young men against whom there is not a breath of suspicion so far as their life at college and home is concerned, are suddenly interned at some remote station. All that the public knows is that the future careers of these young men have been spoiled, and when they are released they will swell the ranks of the discontented and the unemployed. Repression pure and simple will not kill the anarchist movement in India. It has not done so anywhere. Russian methods are far more drastic than the measures in this country, but they could not suppress nihilism or put an end to outrages. The reason is not the effectiveness of repressive measures but the outbreak of the war which has stirred to its depth the passionate patriotism of all Russians, whether they happen to be nihilists or not. If at the end of the war a liberal Government is established in Russia probably nihilism will become a thing of the past. In India a similar opportunity has presented itself. There are many young men who are anxious to be allowed to take their part in the defence of the Empire. Of course no one can distinguish whether there are any anarchists among these young men; but patriotism is the real panacea for this evil. If the Government were to permit the enlistment of a few regiments of young Indians, from Bengal, the Punjab, the Deccan and Madras, a wave of wild enthusiasm would pass over the country and it would probably mean the death-knell of anarchism. If a young Bengali could win the V.C., the delirious joy of the country would go a long way towards smothering anarchism in India.

BENGALER,
2nd July 1913.

391. The *Bengalee* writes:—The *Englishman* says that the students live

The recent anarchical crime.

in messes of doubtful character, degenerate into evil ways and becomes a prey to anarchist propaganda. The journal admits that there is considerable room for improvement in regard to students' hostels and messes and the arrangements for their accommodation, but says the remark is irrelevant in the present case, for the colleges have not yet reopened and the question of the residence of students in messes suitable or unsuitable does not arise. Equally absurd is the remedy which the *Englishman* proposes, namely, "that unless the parents or guardians or the State can guarantee the good behaviour of Eastern Bengal students, there is nothing left but to limit their entry into Calcutta and to curtail the liberty of those who enter." This is a very large order and in the paper's opinion utterly impracticable, and this regimen cannot possibly be a remedy for the anarchical crimes which may be committed in Dacca and anywhere else in East Bengal. The *Statesman* says that "it behoves the Bengal Government and the Government of India to treat anarchist crimes seriously." Does the *Statesman* really affect to believe that the Government has not been treating anarchical offences seriously? What do the internments mean? The *Statesman* seems to think that the internments have been ordered only in connection with young men concerned in German machinations, and that no attempt has been made to apply the same remedial treatment to the anarchists. The *Statesman* says that the gang who organize dacoities and assassinations have their headquarters at Chandernagore and that arrests could be made which would paralyze the anarchical movement. The *Statesman's* complaint is that nothing has been done in this direction, but it is wholly misinformed in this matter. The paper knows of cases where persons have been interned who are suspected of being associated with alleged anarchists at Chandernagore. The true remedy does not lie this way. Repressive measures have been tried and have failed. Another and a different policy has to be pursued which would soothe whatever excitement and unrest there may be. That policy has not yet been tried and only haltingly attempted. Let the beaten paths of repression and restriction be abandoned. Let an avenue be found for the exercise of youthful courage and enterprise. Let Bengali young men be enlisted in the service of the country in a manner which will satisfy their self-respect and gratify their spirit of enterprise.

INDIAN MIRROR,
2nd July 1916.

392. The *Indian Mirror* writes:—The fact that the assassination of

The latest assassination.

Babu Basanta Kumar Chatterji took place in one of the principal thoroughfares of the southern division of Calcutta in broad daylight, shows that the anarchist group have become bolder than before. His house was guarded by Gurkha policemen, and he was also provided with an armed escort. The anarchists, however, who had marked him down, pursued him with relentless ferocity. He changed his residence from one part of the town to another, but never showed any sign of fear or hesitation in the performance of his duty. The present case leaves no room for doubt that more severe measures than those hitherto adopted are necessary to deal with anarchist crime. It cannot be said that the Government has not taken due measures either for the suppression of anarchism or for the protection of its servants. It is unfair to blame the Government for a state of affairs which is due to various other causes. Nevertheless, it must be confessed that the time has come for the adoption of far more drastic measures. The application of the Defence of India Act to political suspects should, in the journal's opinion, be carried out vigorously, and in this connection it suggests that the adroit manoeuvres of a section of the Press to evoke sympathy for political suspects and interned men should be sternly put down. Let the Press Act be unsparingly used for this purpose if necessary. There is a suggestion from one quarter that young men of the student class who come from Eastern Bengal require special watching. There is force in this suggestion. The paper thinks some sort of censorship should be introduced in the case of students generally. Those who come to Calcutta from the mufassal may be required to furnish satisfactory guarantees for good behaviour, while in the case of students living with parents or guardians in Calcutta, the same undertaking may be demanded. If the educational authorities are given the requisite power to demand such proofs, attested by the Commissioner of Police,

the undesirable element may be rapidly eliminated. In the case of private institutions, this rule will have to be more rigorously enforced. In any case, the student community require to be kept well under control, and the paper would suggest a conference of the educational and police authorities on the subject. The students' messes, whence the anarchists obtain their recruits, require special attention. Some believe that the French settlement of Chandernagore is the headquarters of the anarchist gang. The paper does not know what truth there is in this supposition, but it would not be surprised if this was the case. Chandernagore is within easy reach of Calcutta, and affords the criminal fugitive from British territory a safe asylum. If this be the case, an immediate settlement of the question in communication with the French authorities seems to be necessary. As an alternative measure, the British authorities may well refuse admission to their territory of all Bengali French subjects without passports.

393. The *Amrita Bazar Patrika* writes:—The *Englishman*, which has taken on the whole a fairly sensible view of the assassination of Deputy Superintendent Basanta Kumar Chatarji, relapses into the old groove when discussing the remedies suggested for removing anarchism from India. There are evidently two ways of dealing with such an evil; it can either be stamped out or made to die of inanition. The first requires force and the second conciliation and wholesome occupation. Naturally, when the law is outraged it seeks to assert itself by force. This is what has happened so far and every endeavour has been made to repress anarchism, but in the very first essential the law and the officers of the law have been baffled. When there is murder done, the murderer or murderers should be brought to trial and punished. This has become practically impossible. In almost all cases the actual perpetrators of anarchist crimes escape, and wholesale arrests do not bring them into the net. While the actual offenders are at large, neither internments nor any other drastic measure will put an end to such crimes which are becoming more and more daring. The object of these outrages is perfectly clear: it is to establish terror among the police officers who are employed in tracking down the anarchists. The journal called it a vendetta, but it is hardly that, because for so many police officers killed, hardly one of the actual murderers has been tracked down. If that cannot be done, no repressive measure can be of any avail, while any system of blind repression must do more harm than good. In a state of exasperation people are likely to cry out, "repression, yet more repression," but has repression killed anarchism anywhere any more than sentences of death have altogether stopped murders? The paper has already answered this question by mentioning the instance of Russian nihilism. Repression in India can scarcely rival Russian repression, but hydra-headed nihilism was not killed and the Czar went in hourly fear of his life. Nihilism, however, is now either dead or in a state of suspended animation because Russia is engaged in a life-and-death struggle with three Powers simultaneously, and if after the war Russian autocracy disappears, nihilism will die a natural death. The *Englishman* does not quite realise the value of the suggestion that the enrolment of young Bengalis and other Indians in regiments for active service will react on the anarchist movement and produce its death by slow inanition. Surely actual murderers or dacoits whose guilt has been proved in a court of law will not be enlisted as soldiers or volunteers. At present, however, all classes of young men furnish a recruiting ground for anarchist propagandists. It is useless to rail against schools and colleges, Principals and the Education Department. There is a morbid fascination about anarchism which has always appealed to young men in all countries where this creed of crime has appeared. If the young men of India be employed to fight for their King and country they will pass out of the influence of anarchist preachers, and thus there will be a falling off in the number of recruits to anarchism. Let the actual criminals be found and punished, but, in bare justice, let the ban of suspicion be removed from students and young men as a body. Wean them from the likelihood of infection, give them an opportunity of playing the part of men. This is the counsel of wisdom. Unwisdom, on the other hand, clamours for repression and yet more repression, so that an increasing number of young men may be driven into the fateful fold of anarchism.

ANRITA BAZAR
PATRIKA
4th July 1916.

(h)—General.

BENGAL EK.
20th June 1916.

394. In a recent article regarding the poverty of Indian students, the *Bengalee* says it appealed to the Government not to add to their educational expenses. The cause of education does not meet with unstinted support from all sections of the official hierarchy. There are officials—the paper hopes their number is diminishing—who think that high English education is responsible for much of the unrest that is now troubling the rulers of the land. This reawakening of an ancient people is the mightiest achievement of British rule, far more lasting than commemorative structures in brass or marble. Unrest it may be called, but every kind of unrest is not to be condemned. As Lord Minto once observed, there is the healthy unrest of an awakened mind, due to the impact of new ideas and the impetus of lofty aspirations. So much of the unrest as is due to these influences, is healthy and is a valuable national asset.

HERALD,
20th June 1916.

395. The *Herald* writes:—Indians are taxed for the army, but are unable to hold commissions in it. They cannot volunteer for the defence of their country, and when demands are put forward for men, they are decried as mutineers in disguise, while a benevolent Government looks on, unconcerned. The Arms Act continues to soil the pages of the Indian Statute-book, and robbers and dakaits are still active. It is therefore high time that India should speak out. Silence at such a crisis means death, and nothing less. Indian claims should be sedulously pressed forward until they are granted.

TELEGRAPH,
1st July 1916.

396. The *Telegraph* writes:—The disclosures made by Lord Hardinge as to the condition of this vast continent could perhaps not have been thought of by any one not in the secret. The people of India are not aware of any revolt or of its origin and centre in Bengal. Indeed, if it was a fact that a general rising had been arranged to take place last Christmas Day, and if the same was prevented by the efficiency and watchfulness of the Criminal Intelligence Department, what of the ringleaders and others of that conspiracy? So far as the Indian public are concerned, they know nothing of them. Perhaps Lord Hardinge meant the stories related in the course of the Benares, Delhi and Lahore conspiracy cases. If he did he would excuse the paper if it remarked that it was certainly very far from probabilities and actualities. "A general revolt" no sane man would deem possible with two or three dozen stolen Mauser pistols, a few revolvers, *kukris*, and a few thousand rounds of ammunition, the greater portion of which, again, had been accounted for. As for the Balasore trouble, five of the Bengal anarchists concerned were adequately punished for their crime. To build up "a general revolt" from this in a continent like India with its 315 millions of population, appears to be an exaggeration which had better been avoided. The most interesting and edifying details that Lord Hardinge gave, were about the garrison in India. His Lordship was quite sure of his facts when he stated that during several weeks the whole of India had not more than 10,000 to 15,000 soldiers to protect it! A better and stronger proof could not be conceived of the absolute loyalty and devotion of the Indians. Can there be anything more anomalous than to talk of "a general revolt" and of this striking evidence of loyalty? The Chandernagore correspondent of the *Patrika* says that four volunteers of the second batch that left Chandernagore for Pondichery *en route* to France and the fighting line have been sent back from the seat of the French Government in India, on the ground that they are not direct French subjects! And it is said that this has been done on the representation of the British Consul at Pondicherry! So it is evident that the British authorities could not, in spite of the alliance between the two countries in the present death struggle with a common enemy, bear the idea of seeing only *four* Bengali subjects of His Britannic Majesty serving in the field of battle under the tricolour flag. Of course, the journal sees in this the hand of the C. I. D., but that does not explain away the attitude of the rulers. The paper fails to understand what they have gained by their interference and by their open avowal of the strongest distrust. The Eurasians have been permitted to enlist and raise a regiment. Sonthals and

such other wild tribes are reported to be given khaki uniforms and taken to the front. Even prisoners from Noakhali are said to have been offered service at the front. The journal knows very well that it does not and cannot carry the C. I. D. with it in this matter, but that is because it pays them to keep up the myth of disloyalty and disaffection.

397. The *Bengalee* writes:—In November last, a gentleman named

The memorial of a sick *détenu*.

Satish Chandra Mukharji, known also as Swami Pragyananda, was served with an order of intern-

ment while living at Benares and directed to proceed to his home at Wazirpur in the Bakarganj district. He was directed to live in internment in the town of Barisal till further arrangements could be made for him. The Swami was suffering from many diseases, and the Civil Surgeon of Barisal was of opinion that it was imperatively necessary for him to live in some healthy and populous place where he could be within easy reach of medical help. The Swami has since been directed to proceed to Galachipa. His health is still far from good, and as he is still suffering, it is absolutely necessary that he should live in a place which is healthy and where medical help is easily available, but Galachipa fulfils neither of these requirements.

398. Some of the Anglo-Indian newspapers, remarks the *Bengalee*,

An undesirable controversy.

continue to write in terms of disapproval and of disparagement of the resolutions passed by the

representatives of Muhammadan opinion in connection with the recent rising in Arabia. That they have the right to form their own opinions and to express them is not disputed, but the meetings are said to be hole-and-corner demonstrations, affecting to speak in the name of the Muhammadan community, but lacking in weight and influence and not expressing its real views. Indeed, the suggestion is made that the organizers of these demonstrations have hit upon this device to show their secret sympathy with Turkey. The journal has no hesitation in saying that this is a calumny upon the Muhammadan leaders who have been associated with these demonstrations. The indictment is false and undeserved. Now that the League has become the real voice of Moslem opinion, it has been stated that it has been captured by a set of young men who do not represent the feelings of their co-religionists. This, somewhat modified, used to be said of the Indian National Congress.

399. The *Bengalee* writes:—There is a lurking feeling, sometimes

The Indian Press and anarchism.

openly expressed, but more often not avowed, among a section of the Anglo-Indian Press that

Indian newspapers lend countenance, perhaps unconsciously, to the anarchists and their propaganda; that the enemies of order and public safety find strong advocates in the Indian newspapers. If that were so, speedy retribution would overtake the Indian newspapers which indulge in this dangerous game, for there is the Press Act, all-comprehensive in its scope, and capable of being administered in a manner which places executive discretion above all responsibility. The sole justification for this charge, therefore, is that Indian journalists have found it necessary to condemn the restrictive measures which have been devised for dealing with anarchism. It is freely admitted that they are more interested than any other section of the community in the suppression of anarchism. Such measures have been tried and have failed. That is the clear verdict of experience, and the Government should not shut its eyes to the grim and naked truth. When the Defence of India Bill was being discussed in the Imperial Legislative Council, an Indian member said that what was needed was not a restrictive policy, but greater efficiency in the police. The difference between the Government and the educated community is not as regards the end, but as to the means that should be adopted to attain that end. Both the Government and the representatives of the people are agreed as to the supreme necessity for the speedy suppression of anarchism.

III.—LEGISLATION.

400. It is said, writes the *Amrita Bazar Patrika*, that our young students have become very touchy. But their touchiness sinks into utter insignificance before that of Indian officials. Even the mildest Press

The Press Act.

BENGALÉE.
2nd July 1916.

BENGALÉE.
4th July 1916.

BENGALÉE.
6th July 1916.

AMRITA BAZAR
PATRIKA.
30th June 1916.

criticism throws the majority of them into paroxysms of concentrated rage. They regard Indian papers as an intolerable nuisance, and necessarily the Press Act to them is the happiest measure that has ever been conceived by the Government of India. Has it not broken the sting of the wasp to which the Indian Press was likened by Lord Lytton? It has thoroughly emasculated the Indian Press, which now exists not as a matter of right but by sufferance.

AMRITA BAZAR
PATRIKA,
5th July 1916.

401. Perhaps the general public are not aware how the Press Bill of 1910 was "improved" by the addition of three words in the Select Committee, says the *Amrita Bazar*

Patrika. When the Bill was published, the journal protested not only against its atrociously drastic character, but also against the "Kaiserian" power bestowed on "the executive authorities." The paper said "they are empowered to find out sedition by 'inference' from the words used, which is akin 'to finding out thieves by smelling their faces,' as the Bengali proverb goes. Why not put the word 'reasonable' before 'inference'?" The request was complied with by inserting after "innuendo" the words "implication or otherwise"! The measure was thus brought to a state of perfection beyond which human ingenuity could not go. Nor was this all. A few more words were also added to the measure in the Select Committee so as to enable the executive authorities to stretch their dread tentacles, like the octopus, in all possible directions and hold fast their victims in an iron grip.

AMRITA BAZAR
PATRIKA,
29th June 1916.

402. The *Amrita Bazar Patrika* writes:—Lord Hardinge said there was

Lord Hardinge on the situation
in India.

ample evidence that German assistance, financial and other, had been given to agitators. The journal is bound to accept this statement, though some details would be more illuminating. He said that a plot to create a general revolt, which was to break out on Christmas Day, 1915, was directly instigated through German agents, but that the Government of India had full information of the plot and rendered it abortive. The centre of the plot was in Bengal, where there has been a certain amount of anarchist activity for some time. The paper has already said that this is news to it, and the people of Bengal know nothing about the alleged "general revolt." It is also a fact that the organisers of the revolt were never put on their trial or punished in any way. Lord Hardinge admitted the existence of a small amount of dissatisfaction and disloyalty in India, and he considered that this was inevitable in a large population, but the discontent was anarchistic rather than revolutionary and he was not disposed to attach too much importance to it. The paper attaches a great deal of significance to Lord Hardinge's theory that the intellectuals of India are not at the back of this anarchist movement. This disproves the oft-repeated contention that from constitutional agitation to anarchism in India there is an unbroken chain in which no links are missing. The journal learns with something like a shock that Hardyal, who was at the head of the *Ghadr* party, was at one time employed at the German War Ministry, and that the movement itself was probably subvented by Germany. Lord Hardinge referred smilingly to the attempt on his own life. He added that the bomb was thrown by one of a gang of three, two of whom have already suffered capital punishment. The journal wonders why the reward of a lakh of rupees announced by the Government of India still remains unclaimed. Lord Hardinge added that these outrages were thoroughly repellant to the Indian people. There were many exaggerated reports of disturbances across the frontier, and these, it seems, were circulated by some German agents who had wireless stations at Ispahan. The Germans in Afghanistan have been interned. There were seven severe attacks on the frontier, but all were repulsed and the tribesmen were severely punished. What will be the ultimate recognition of the services India has rendered and is rendering and of her undoubted loyalty? Has there been any appreciable change in the policy of the Government? Has the offer of Bengali young men to serve at the front been accepted? On the other hand, the drastic legislation of which Lord Hardinge spoke is being rigorously enforced. Young men are being interned, while the Press is made to feel that its wings have been clipped. To judge

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F. P. McKINTY,
Special Assistant.

13, ELYSIUM ROW,
CALCUTTA,
Th 8th July 1916.

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F. P. McHARRY

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